

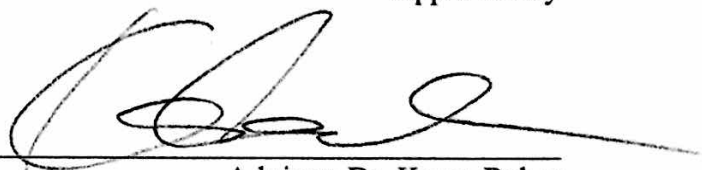
ONEWORLD STORIES: INTERCULTURAL COMPETENCE THROUGH LITERATURE

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A thesis submitted to the faculty of the University of Mississippi in partial fulfillment of the requirements of the Sally McDonnell Barksdale Honors College

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Abstract

For this study, I focused on the effective ways and benefits of teaching intercultural competence in schools. Without intercultural competence, children in the United States are unable to make a connection with the different cultures that surround them in the world. Basing my methods from Darla K. Deardorff “Process Model of Intercultural Competence” (256) and cultural reflection of folktales, I researched whether a child can connect to the world around them by comprehending a different culture more through interactive writing or informative reading. In order to answer this question, I conducted a two-part project to collect data. The first part is titled “OneWorld Stories.” This part connected two classes from different cultures by having them work together to write a fictional story. Students learned about the other class’ culture through facts that created connections between their daily lives. The second part of the project consisted of reading aloud an informational text about a different culture by Carole P. Roman as a class. After each part, I administered a survey to students which asked questions in regards to the activities they did. It took 150 minutes to complete the entire project in the classroom. I compared the story written in the first part to folktales in different cultures to show insight on how the students’ story reflects their culture in the same way that a folktale does. In conclusion, findings from this study suggested that students were more successful with learning intercultural competence through writing because that activity allowed the students to learn about a different culture through an interactive learning technique that overall resulted in a greater positive response.

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Introduction

“We are, at almost every point of our day, immersed in cultural diversity: faces, clothes, smells, attitudes, values, traditions, behaviors, beliefs, rituals.” -Randa Abdel-Fattah

Cultural diversity is a part of our world's very existence. The way we are taught to approach cultural diversity results in our capability to interact with others who differ in cultural ways. Conflict can arise from cultural diversity simply from one person not understanding the way of life of another. If cultural diversity plays such a large role in our lives, why not seek to educate children on its benefits? I believe this can be achieved by cultivating intercultural competence in younger generations. Intercultural competence is defined as “the ability to develop targeted knowledge, skills and attitudes that lead to visible behavior and communication that are both effective and appropriate in intercultural interactions” (Deardorff 247). By knowing how to behave and communicate with people of different cultures, a person is able to see past a stereotype and get to know the other as an individual. I wanted to create a way to connect students to other students of a different culture with the idea that they were making an impactful and personal connection that would stay with them as their perspectives about the world grew. I also wanted to work with children at an age where they were familiar with their own cultural norms, but still developing their view on the world. Children are more likely to benefit from being introduced to a new idea through something both fun and familiar. That is when I started to consider storytelling. Oral literature, or storytelling, is the root to written literature and is both educating and entertaining. When studying folk tales, I found that specific characteristics of a folk tale are a reflection of their originating culture. With that in mind, I applied that idea to what I wanted to achieve and created the interactive writing activity “OneWorld Stories.” The idea is for two culturally different classes to create a story combining the perspectives from both cultures. Also, it is a way for students to learn about and further understand another culture,

broaden their vocabulary by actively participating in reading and responding, become connected with students abroad, and develop an unforgettable similarity between their lives and those creating the story abroad. If two groups of students could work together to create a story, they could learn about each other while being involved in an engaging activity. The idea of engaging a student in learning a trait to carry on is inspired by this quote from Benjamin Franklin: “Tell me and I forget, teach me and I may remember, involve me and I learn.” By creating a story and adding individual ideas to make up its whole, the student is participating in what they are learning.

In Chapter 1, I explain Deardorff’s stages of intercultural competence development in her “Process Model of Intercultural Competence,” and the benefits of intercultural competence. I then move on to how you can look at folktales to see the way they reflect on their culture. In Chapter 2, I apply my research to the development of my methods and explain how I have connected these two ideas to create the interactive writing activity “OneWorld Stories.” My project is intended not to force children to be educated and learn about different cultures, but to offer them a way to start assimilating intercultural competence and a chance to become curious about the world around them. I am able to apply this idea by focusing on the first two stages of Deardorff’s model. The first part of intercultural competence starts with the attitude, followed by knowledge and comprehension. Knowledge comes from teaching them about the different culture and comprehension come from having them respond to what they learned as well as ask questions and share what they want to about their own culture. I further explain how my methods were applied in the classrooms and review the overall experience from my direct interaction with the students. Throughout Chapters 1 and 2, I also address at what age it is best to introduce intercultural competence and how teaching this method through literature upholds the current

Common Core Standards. During my study, I compared “OneWorld Stories” to an informational reading to see how the responses from the activities differed. Chapter 3 reflects on those responses from the surveys the students filled out after every activity as well as the results from cultural reflection in the story created. Through my research, I hope to demonstrate that my interactive writing activity “OneWold Stories” will better teach students intercultural competence because of how one’s culture is reflected through writing and the discussion it opens up.

Chapter 1: Research

Intercultural Competence Theory:

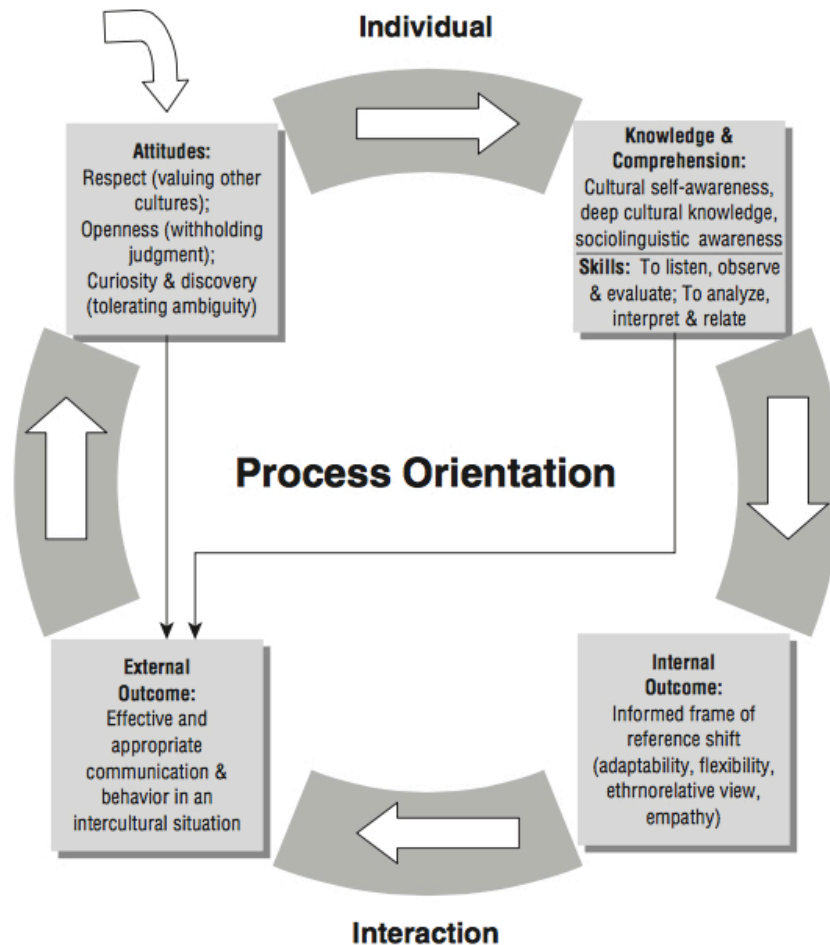


Figure 4. Process Model of Intercultural Competence

Source: Deardorff (2004).

Note: Begin with attitudes; move from individual level (attitudes) to interaction level (outcomes). Degree of intercultural competence depends on degree of attitudes, knowledge/comprehension, and skills achieved.

Figure 1. Stages of development for intercultural competence

Source: Darla K. Deardorff, Process Model of Intercultural Competence, "The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization," *Journal of Studies in International Education* 10.3, 2006, Web, figure 4.

Darla K. Deardorff is the executive director of the Association of International Education Administrators based out of Duke University. In her work *The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization*, Deardorff defines the stages of development for intercultural competence in her “Process Model of Intercultural Competence” (see figure 1). She refers to her model as a “first grounded research-based” model for intercultural competence (Deardorff 256).

Deardorff notes that the whole process of gaining intercultural competence starts with the attitude, followed by knowledge and comprehension along with skill. These three factors determine the level of intercultural competence that can be obtained (see figure 1). Once an individual reaches the ideal attitude that Deardorff describes to include “respect (valuing other cultures), openness (withholding judgment), curiosity and discovery (tolerating ambiguity),” he or she can proceed to next step in the process (255). The ideal attitude allows for a person to be more capable of learning what is developed in the next step because in order to gain those characteristics, he or she has to have respect and an openness for what they will learn, but also a curiosity to discover more about a culture. Without such flexibility and motivation, the desire to learn something new is absent. Deardorff describes the second step to acquiring intercultural competence is through “knowledge and comprehension” including “cultural self-awareness, deep cultural language, [and] sociolinguistic awareness” (256). She also includes in this step the development of “skills” learning “to listen, observe, and evaluate” as well as “to analyze, interpret, and relate” (256). The first two stages of process deal directly with the individual, while the last two stages center on interaction. Development of the individual in stages one and two reflects on the success of his or her interactions with others, just as in any cognitive development where an individual’s development mirrors their social interactions. Deardorff

describes the third stage of development as “Desired Internal Outcome” which is “Informed Frame of Reference Shift (adaptability, flexibility, ethno relative view, [and] empathy)” (256). During this stage, it is determined whether the development of attitude, knowledge and comprehension, and skills was able to carry out and instill these characteristics internally. The last stage, titled “Desired External Outcome” is reached once an individual is able to behave and communicate successfully and properly in a situation dealing with a different culture (257). In such a situation during this stage, a person’s intercultural attitude, knowledge, and skills are put to the test. Once at the last stage, an individual will stay there in order to further develop their intercultural competence and its beneficial outcome.

What are the benefits for achieving intercultural competence? Intercultural competence helps a person be able to adapt appropriately and easily in another culture through cultural sensitivity, acknowledgement and value of multiple points of view, and awareness of how to properly behave and function efficiently in a new cultural setting (Tapia 355). A person is also able to successfully identify, understand, and respect cultural similarities and differences. With this perspective, cultural stereotypes are disregarded when identifying an individual. Through Deardorff’s model, it is evident that gaining intercultural competence is a process that can sometimes even last a lifetime because no person can claim to have perfect intercultural competence (Deardorff 256). The development process is crucial when learning intercultural competence because the characteristics acquired by this process have to be intentionally taught. In whatever way intercultural competence is explained, it is best taught in a positive way in order to help motivate student development between stages. According to the Association for Supervision and Curriculum Development (ASCD), positive teaching environments, addressing social, emotional, and academic needs, improve academic performance (Allred). Part of teaching

positively is to make whatever a student is learning relevant to their lives because “students are more engaged in learning and retain knowledge better when they see that it is relevant and vital to their own success and happiness” (Allred). Also, students are more likely to take ownership of their education, and more of a personal responsibility to it, when teachers allow students to a voice in “how the classroom operates” (Allred). A positive approach creates an educational opportunity for students rather than forcing them to be standardly educated on one specific subject. When you find a way to spark interest, you are giving students the authority to run the class.

Another benefit to teaching intercultural competence in school is that it allows a student to connect with other students of different ethnicities to decrease effects of racism. Racism can be a perspective passed down from generation to generation. Bruno Bettelheim points out in *The Uses of Enchantment* that “unfortunately, too many parents want their children’s minds to function as their own do- as if mature understanding of ourselves and the world, and our ideas about the meaning of life, did not have to develop as slowly as our bodies and minds” (3). Taught through the ideals of parents, some children believe that they already have their perspective of the world figured out because their parents’ ideas are wise with age. This sadly creates a mind closed to understanding others’ perspectives of the world as students age and is why we still see evidence of racism in schools. It is important to show students different cultural perspectives and introduce intercultural competence while their brains are still developing morals to create an opportunity to change this cycle.

Children learn this type of information the best through literature at the beginning of the moral development stage (Bettelheim 4). Nurun Begum, Assistant Professor of Early Childhood and Elementary Education at East Stroudsburg University of Pennsylvania, confirmed through

her joint ethnographic studies that multicultural education makes schooling more relevant and effective because students perform more successfully when they are able to find similarity between their cultural backgrounds and another's (Begum and Khondaker 21). Intercultural competence also helps students with fulfilling the Standards of the Common Core State Standards Initiative, as well as the Standard's vision of a literate person, by engaging them in a subject that "broadens world views" ("Common Core Standards" 3). This is one of the standards that Common Core lists for English Language Arts Standards, which is a major part of why my project was done from a literacy stand point that focuses on skills such as reading, writing, as well as listening as I discuss in the next section. Currently in the education curriculum, Common Core supports the belief that it is important for students to understand other perspectives and cultures. The standards state:

Students appreciate that the twenty-first-century classroom and workplace are settings in which people from often widely divergent cultures and who represent diverse experiences and perspectives must learn and work together. Students actively seek to understand other perspectives and cultures through reading and listening, and they are able to communicate effectively with people of varied backgrounds. (7)

Teaching intercultural competence not only successfully achieves that, it goes a step beyond. Common Core is portraying the ideal student who meets the standards in the statement above upon completion of K-5 (7). What is described above in the first two sentences is an accurate description of a student who has gained intercultural competence. The flaw behind what is stated is the idea that this competence can mainly be reached through "reading and listening." As

discussed before with Deardorff's model, interaction is a large portion of successfully gaining intercultural competence, so it takes more skill than just reading and listening to be able to respectfully communicate with diverse groups of people. That is why when teaching intercultural competence, it is important to not only captivate reading and listening skills, but also interactive skills such as open discussions and sharing personal opinions with openness through written, verbal, and physical communication.

Folktales and Cultural Reflection:

Folktales vary depending on the culture. The same folktale can be found in more than one area of the world, but told in completely different manners merely because of the cultural influence. African folktales are usually told at the end of the day as a way of entertainment. These tales are transmitted verbally and passed down from generation to generation. Oral traditions such as folktales are realized in two main ways: through performance and through audience. In order to grab the audience's attention, African folktales are told in a manner of performance that includes singing, lessons, and a way to have fun. Traditional oral, telling a story, differs from traditional written, reading a story, through its mode of verbal transmission, type of performance, and audience. The oral artist, or storyteller/performer, is known as a "griot" in West Africa and parts of East Africa. Besides requiring an excellent memory, a "griot" remembers stories through different methods such as songs, proverbs, riddles, or even assistance from the audience (Alabi). During the 19th century, the powerful kingdom of Buganda, started in the 14th century, could be found in Uganda ("Buganda"). The court life there flourished with African storytelling and oral literature. Professor Harriet Masembe, storyteller, emphasizes the importance of storytelling in Uganda as she points out, "You grow up listening to stories. ...In

Uganda, storytelling is part of the curriculum: Children are called to the head of the class to tell a story” (LakeFrontTV22). Though there is a single storyteller, African oral storytelling requires participation from its audience, which categorizes it as a communal experience.

In the United States, the education system acknowledges the purpose of a folktale more for the meaning behind the actual story rather than the experience of telling the story. The Common Core Reading Standards for Grade 3 illustrates how the United States education system views folktales. The Standard states, “Recount stories, including fables, folktales, and myths from diverse cultures; determine the central message, lesson, or moral and explain how it is conveyed through key details in the text” (“Common Core Standards” 12). When analyzing folktales, Common Core is looking at them all in the same way. The curriculum wants to determine the central message of diverse folktales based on Western views rather than looking at the culture they originated from. It would be more beneficial for a student to study the way the folktale is told to try and understand the diverse cultural ways that are influencing it. The student is not learning about the culture the story originated from by trying to determine a moral based only on the knowledge of the norms of his or her own culture. The standards for Grade 4 and Grade 5 want students to “compare and contrast the treatment of similar themes” of folktales from different cultures (12). Students will not completely understand why a certain folktale is written the way it is if the culture from which the story originated from is not discussed. To help understand the perspective in a different culture, students should compare and contrast cultural norms that they learn about to their own.

Aesop’s Fables can be found in various versions all over the globe, but Aesop’s work is claimed to be where the Western traditional fables began (“Fable, Parable, and Allegory”). A popular Aesop Fable told in the United States as well as many other versions around the world is

“The Hare and the Tortoise.” I will compare and contrast the cultural norms found in Aesop’s Fable “The Hare and The Tortoise,” translated by Samuel Croxall into English, and the folk tale “Tortoise in a Race” known to West Africa to show an example of how to identify and discuss the culture differences that set apart the same folktale:

“The Hare and The Tortoise”

A hare insulted the tortoise upon account of his slowness, and vainly boasted of her great speed in running. "Let us make a match," replied the tortoise. "I will run with you five miles for five pounds, and the fox yonder shall be umpire of the race." The hare agreed, and away they both started together. But the hare, by reason of her exceeding swiftness, outran the tortoise to such a degree, that she made a jest of the matter; and finding herself a little tired squatted in a tuft of fern, that grew by the way, and took a nap; thinking that if the tortoise went by, she could at any time fetch him up, with all the ease imaginable. In the meanwhile, the tortoise came jogging on, with a slow but continued motion; and the hare, out of a too great security and confidence of victory, oversleeping herself, the tortoise arrived at the end of the race first. (Croxall 278-279)

“Tortoise in a Race”

Tortoise had formerly lived in the same town with several other animals. But, after awhile, they had decided to separate, and each built his own village.

One day, Tortoise decided to roam. So he started, and went on an excursion; leaving his wife and two children in the village. On his way, he came to the village of Antelope. The latter welcomed him, killed a fowl, and prepared food for him; and they sat at the table,

eating.

When they had finished eating, Antelope asked, "Kudu! My friend, what is your journey for?"

Tortoise answered, "I have come to inquire of you, as to you and me, which is the elder?"

Antelope replied, "Kudu! I am older than you!"

But Tortoise responded, "No! I am the elder!"

Then Antelope said, "Show me the reason why you are older than I!"

Tortoise said, continuing the discussion, "I will show you a sign of seniority. Let us have a race, as a test of speed."

Antelope replied derisively, "Aiye! how shall I know to test speed with Kudu? Does Kudu race?" However, he agreed, and said, "Well! in three days the race shall be made."

Tortoise spoke audaciously, "You, Mbalanga, cannot surpass me in a race!" Antelope laughed, having accepted the challenge; while Tortoise pretended to sneer, and said, "I am the one who will overcome!"

The course chosen, beginning on the beach south of Batanga, was more than seventy miles from the Campo River northward to the Balimba Country.

Then Tortoise went away, going everywhere to give directions, and returned to his village.

He sent word secretly to all the Tortoise Tribe to call them. When they had come very many of them together, he told them, "I have called my friend Mbalanga for a race. I know that he can surpass me in this race, unless you all help me in my plan. He will follow the sea-beach. You all must line yourselves among the bushes at the top of the beach along the entire route all the way from Campo to Balimba. When Mbalanga, coming along, at any point, looks around to see whether I am following, and calls out, 'Kudu! where are you?'

the one of you who is nearest that spot must step out from his place, and answer for me, 'Here!'"

Thus he located all the other tortoises in the bushes on the entire route. Also, he placed a colored mark on all the tortoises, making the face of every one alike. He stationed them clear on to the place where he expected that Antelope would be exhausted. Then he ended, taking his own place there.

Antelope also arranged for himself, and said, to his wife, "My wife! make me food; for, Kudu and I have agreed on a race; and it begins at seven o'clock in the morning."

When all was ready, Antelope said, to (the one whom he supposed was) Kudu, "Come! let us race!"

They started. Antelope ran on and on, and came as far as about ten miles to the town of Ubenji, among the Igara people. At various spots on the way Tortoise apparently was lost behind; but as constantly he seemed to reappear, saying, "I'm here!"

At once, Antelope raced forward rapidly, pu! pu! pu! to a town named Ipenyenye. Then he looked around and said, "Where is Kudu?"

A tortoise stepped out of the bushes, saying "Here I am! You haven't raced."

Antelope raced on until he reached the town of Beya. Again looking around, he said, "Where is Kudu?"

A tortoise stepped out, replying, "I'm here!" Antelope again raced, until he reached the town Lolabe. Again he asked, "Where is Kudu?"

A tortoise saying to himself, "He hasn't heard anything," replied, "Here I am!" Again Antelope raced on as far as from there to a rocky point by the sea named Ilale-ja-moto; and then he called, "Wherever is Kudu?"

A tortoise ready answered, "Here I am!"

From thence, he came on in the race another stretch of about tea miles, clear to the town of Bongaheli of the Batanga people. At each place on the route, when Antelope, losing sight of Tortoise, called, "Kudu! where are you?" promptly the tortoise on guard at that spot replied, "I'm here!"

Then on he went, steadily going, going, another stretch of about twenty miles to Plantation Beach. Still the prompt reply to Antelope's call, "Kudu, where are you?" was, "I'm here!"

As he started away from Plantation, the wearied Antelope began to feel his legs tired.

However, he pressed on to Small Batanga, hoping for victory over his despised contestant.

But, on his reaching the edge of Balimba, the tortoise was there ready with his, "I'm here!"

Finally, on reaching the end of the Balimba settlement, Antelope fell down, dying, froth coming from his mouth, and lay dead, being utterly exhausted with running. But, when Tortoise arrived, he took a magic medicine, and restored Antelope to life; and then exulted over him by beating him, and saying, "Don't you show me your audacity another day by daring to run with me! I have surpassed you!"

So, they returned separately to their homes on the Campo River. Tortoise called together the Tortoise Tribe; and Antelope called all the Antelope Tribe. And they met in a Council of all the Animals. Then Tortoise rose and spoke, "All you Kudu Tribe! Mbalanga said I would not surpass him in a race. But, this day I have surpassed!"

So the Antelope Tribe had to acknowledge, "Yes, you, Kudu, have surpassed our champion. It's a great shame to us; for, we had not supposed that a slow fellow such as we thought you to be, could possibly do it, or be able to outrun a Mbalanga."

So the Council decided that, of all the tribes of animals, Tortoise was to be held as greatest;

for, that it had outrun Antelope. And the Animals gave Tortoise the power to rule. (Nassau 95-98)

Before we compare and contrast the cultural norms found in these two folktales, we first use Vladímir Propp's method of "syntagmatic" structural analysis to identify the structure elements of each folk tale (Dundes, "Introduction" xi). Propp's method determines and describes the structure of a folktale by "following the chronological order of the linear sequence of elements in the text" (xi). After looking at the sequence of events in a folktale, Propp would determine the structure through an alignment of possible sequence of elements to sequence of elements present (xi). In other words, if a folktale is composed of elements X, Y, and Z in that sequential order, then the folktale's structure is portrayed precisely in relation to this same succession. Folktales following the same sequence of elements can be categorized together. The flaw in Propp's method is that he does not look beyond the folkloristic text when analyzing a folktale's structure. Alan Dundes, author of the "Introduction to the Second Edition" in Propp's *Morphology of the Folktale*, describes structural analysis as "a beginning, not an end" (xii). Dundes further says, "It is a powerful technique of descriptive ethnography inasmuch as it lays bare the essential form of the folkloristic text. But the form must ultimately be related to the culture or cultures in which it is found." (xii). By applying Dundes' idea to adapt Propp's method as a means to further analyze the structure of a folktale, we can use "syntagmatic" structural analysis to meaningfully identify and relate aspects of culture such as social structure. We will identify the similar elements between the two stories, and then move on to what characteristics each story has that sets one apart from the other to determine social structure. Cultural patterns act as a controlling factor for folktales, so by identifying these differences, we can identify cultural norms (xiii).

When looking at the sequence of events between the two stories, we can relate what elements we identify to the cultures they are found in and what similar elements these stories share. In the Western folktale: (1) the hare insults the tortoise; (2) the tortoise proposes a race; (3) the hare accepts; (4) the race starts; (5) the hare outruns the tortoise and decides to nap; (6) the tortoise passes hare in a “continued motion” while hare is still asleep; (7) the hare oversleeps, and the tortoise wins the race. The folktale focuses on the consistency of the tortoise compared to the mistakes of the hare. The success of the tortoise is not what is praised about the character in the story; it is the fact that he never stopped during the race like the hare did. Now let us look at the sequence of events in the West African tale: (1) Tortoise separates from town to build his own village; (2) Tortoise leaves the village to wander and comes across the village of the Antelope; (3) Tortoise is welcomed into village and dines with Antelope; (4) Antelope questions the purpose of Tortoise’s journey; (5) Tortoise wants to know who is the elder between the two animals; (6) Tortoise proposes a race in three days; (7) Antelope accepts the challenge; (8) Tortoise returns to his village; (9) Tortoise calls upon the Tortoise Tribe for help to trick Antelope during the race; (10) both prepare for the race; (11) the race begins; (12) Antelope calls out to Tortoise several times during the race and a tortoise replies every time; (13) Antelope starts to feel tired; (14) Antelope dies from exhaustion; (15) Tortoise magically brings Antelope back to life; (16) Tortoise beats Antelope in race; (17) both animals return to their home; (18) Tortoise, Antelope, and both their tribes meet in a “Council of all the Animals;” (19) the Council decides that because Tortoise won, he is the elder and is given ruling power.

When looking at the beginning of both the folktales above, one of the first similarities to note is that both folktales focus on acceptance and rejection within a culture. In “The Hare and The Tortoise,” the first thing the hare does is show rejection towards the tortoise on account of

his natural slowness. The tortoise's response to this rejection is to prove himself otherwise in order to be accepted. In "Tortoise in a Race," note that the tale identifies power and dominance within a culture to show superiority through seniority, which starts when Tortoise ("Kudu") and Antelope ("Mbalanga") argue who is the "elder" of the two (Nassau 95). In West Africa, a common disagreement stems from the idea of the importance of seniority (95). An important cultural belief in the Western tradition would include managing your time and working consistently to reach your goals compared to an important cultural belief in West Africa where the cultural perspective is doing what is necessary to reach self-seniority, which is ultimately determined by others of seniority. That is why at the end of the West African tale, the end result of who is more superior is determined by "the Council," even after the Tortoise did not honestly win the race by himself. Both of these cultural beliefs can be seen as a major influence in the outcome of each folk tale. Another difference between the two tales is the character of the tortoise. In the Western traditional folktale, the common animal trickster is a fox or coyote (DeMello 307), where in West Africa, the tortoise plays this role (Dundes, "African Tales" 124). An animal known as a trickster succeeding in the folktale as the character who wins the race and is proven superior in the end is where you can see a cultural difference.

In the Western tale, the tortoise represents success through the honest journey. Rather than the honest journey, the tortoise in the West African folktale represents success through the final status. Tortoise even went to the extent of bringing the Antelope back to life in order for Antelope to see Tortoise be named the winner. In the West African folktale's sequence of events, some cultural ways are also identified. When Tortoise first wanders from his village, the start adds in the detail that he "leaves his wife and two children in the village." It has been a common occurrence for men in Africa to leave behind their wives and children to seek a higher status and

in some cases, even to seek approval from a different culture (Heron 12). From personal experience, I know that it is a traditional custom in West Africa to first feed any welcomed guest that comes to visit. We see evidence of this practice when Tortoise first arrives at Antelope's village. Before even asking the purpose of his journey, Antelope prepared a meal for Tortoise and ate with him. During most cases in the Western world, a guest is first asked what his purpose for visiting is, then that determines whether he is welcomed in or not. The length of the West African folktale is longer and has more detail because African folklore derives from oral literature. Oral literature is based on the experience of telling the story and entertaining the listening audience (Alabi). A better experience is gained from the audience when they are able to relate personally to the folktale. That is why the West African tale gives specific details as to where the story takes place over a span of many miles and villages. Most likely, the audience listening to the story had stomping grounds somewhere within the story's region (see figure 2, 3, and 4).



Figure 2. Image of West Africa showing location of Campo River

Source: "Campo River, Cameroon," Map. *Google Maps*, Google, 2015, Web.



Figure 3. Close up map image of Campo River in Cameroon

Source: “Campo River, Cameroon.,” Map, *Google Maps*, Google, 2015, Web.



Figure 4. Campo River location in comparison to where the race started in [Great] Batanga

Source: “Grand Batanga, Cameroon.,” Map, *Google Maps*, Google, 2015, Web.

Chapter 2: Methods

Study:

My study is based on the ideas of Darla K. Deardorff's "Process Model of Intercultural Competence," and I explore more deeply into how literature can be used to reflect one culture in order to teach others intercultural competence. While working in the classrooms with students, my main goal was to carry out my experiment in the positive way to demonstrate how students 1) lack the proper approach towards intercultural competence in schools and 2) exhibit a positive reaction towards the possibility of furthering their stages in intercultural competence. As a positive approach, the students loosely run the class when they are the ones creating the story as well as providing their individual feedback on the learning subject. This feeling of authority gives them much more ownership of what they are doing and learning. I focus on incorporating the first two steps of Deardorff's model because they help develop the individual just like any teaching method should. I incorporated the first two steps mainly into the interactive writing activity to show how discussion is needed for intercultural competence rather than relying on informational text for students to comprehend.

I infused in the discussion the type of attitude a student should obtain in the first step and second step of intercultural competence intentionally through the questions I asked, and the group evaluation of the answers I received. I also did this by allowing students to ask certain questions for the other group of students to answer. I compare teaching about different cultures through reading informational texts and interactive writing in hopes to prove when students work together writing and discussion, it has a greater impact in teaching intercultural competence than through reading factual information about a different culture. I based the information that was taught during the writing segment on the information that was taught in the reading segment

through Carole P. Roman's books in order to help students connect to the other students that they were working with abroad. The writing segment exercises verbal communication skills, critical thinking skills, and teamwork while the reading segment exercises active listening skills and comprehension skills. Both were group activities. For the reading segment, the information taught in Carole P. Roman's books included location of country on world map, country's capital, customs, common names, currency, tourist sites, wildlife, food, sports, toys, holidays, and grade school name. A vocabulary list with pronunciation is included at the end. For the writing segment, I covered the same information taught in Roman's books. I used this information to help the students understand each other's culture and create personal connections between them and the other students they were working with.

The writing segment required teamwork between two cultures, so that was already one connection and similarity the group of students could identify each other with. That is why I started my study with writing the story: so that each class started off with a similarity that they shared with the other class and the mindset that they shared something with students from the other culture. With that mindset, students are more attentive to learning what other similarities that they might have with the students abroad when we started to discuss the information about the other culture. That mindset is a positive mindset, so even though they are learning about the cultural differences, too, they are starting off with a focus on the cultural similarities. This helps to reach the main goal of the writing segment which is to teach students intercultural competence, and to show students that they are not so different from other students around the world.

The idea behind introducing and teaching intercultural competence through fictional story writing is based on folktales and how various versions of the same folk tale can be told in

different ways as a reflection of the culture. I chose to incorporate folktales because they are common to all people around the world. This goes to show that cultural behaviors, morals, and surrounding play a large role in story telling. Why do they play such a large role? The human perspective is largely shaped by the culture in which a person lives, is surrounded by, and knows. Culture has a significant role in cognitive development playing an “essential and inextricable part” (Gauvain 854). The brain develops as humans live and grow in their natural habitat, which is the culture in which they exist. Daily routines, activities, and normal cultural behaviors are taught to children during their developing stages into adulthood. When children participate in “oft-repeated experiences,” it gives them the opportunity to be able and practice new behaviors as well as observe how others are reacting. Their resulting responses and learned reactions to such experiences contribute to their cognitive development. “Cultural differences in cognitive performance reflect varying exposure to activities, which, then, have different meaning for participants” (860). Providing a new activity that two diverse groups have not been exposed to will create more of a similar experience shared between the two due to both groups being out of their cultural norms.

Cognitive development revolves around being introduced to new scenarios and learning how to participate in them. The way humans think and act in a particular culture are not set in stone by previous generations. Humans have the capability to adapt their ways of thinking within their culture depending on their needs and intelligence. Cultures provide symbolic and material tools that help children learn how to solve problems that confront them, but also what techniques are used by the majority in similar situations (863). This is a part of the development process that allows children to learn about their culture once they learn how to use these tools provided. To use the tools of their culture and communicate and learn with others efficiently, a child must

develop “cognitive capabilities” such as “the ability to communicate, understand representations, and use tools to reach a goal” (863). These abilities run parallel to the first steps of effectively gaining intercultural competence through reading, writing, listening, and interactive skills. These abilities are important to be taught at the most crucial age, which is why I targeted a specific age group for my experiment.

Teaching intercultural competence through reading, writing, listening, and interactive skills can be most successfully accomplished at Grade 4 and Grade 5. A child develops and tests "values and beliefs" that "guide present and future behaviors" during the ages of nine to ten years old (Spaner 41). Children at this age also become capable of prolonged interests, master logic, can do more abstract thinking and reasoning, seek facts, and like to read, write, and use books and references (43). Lawrence Kohlberg’s Moral Stages shows a deeper insight to this crucial age (see figure 5).

It is rare for people to successfully make it to Stage 6 of Kohlberg’s Moral Stages, or even Stage 5, because of their incapability to fully inhabit the conventional levels (Darling). Stage 3 and Stage 4 are commonly developed between the upper elementary through high school years (Darling). That span is large, so it is important to start incorporating morals at the earliest age they can start to be understood. Intercultural competence can help students positively develop the morals seen in Stage 3 and Stage 4 that benefit their outlook on diverse relationships. During this time of a student’s moral stages of development, gaining “access to deeper meaning” is what is most impactful (Bettelheim 4). Teaching morals through meaningful situations leads a student to see the advantages of moral behavior and carry it out (5).

Storytelling is one common form many cultures use to teach morals through a meaningful situation. Creating a tale, or being told a tale that reflects a culture carries an important message

to the conscious, the preconscious, and the unconscious mind which is why creating a story together and reading others' created parts subconsciously gives a meaningful message to the audience. As Bettelheim says, "For a story truly to hold the child's attention, it must entertain him and arouse his curiosity. But to enrich his life, it must stimulate his imagination" (5). That is why it takes more than practiced extensive reading for a student to be motivated to seek out an

Premoral Level	
Stage 1: Punishment-Avoidance and Obedience	Make moral decisions strictly on the basis of self-interests. Disobey rules if can do so without getting caught.
Stage 2: Exchange of favors	Recognize that others have needs, but make satisfaction of own needs a higher priority.
Conventional Level	
Stage 3: Good boy/Good girl	Make decisions on the basis of what will please others. Concerned about maintaining interpersonal relations.
Stage 4: Law and order	Look to society as a whole for guidelines about behavior. Think of rules as inflexible, unchangeable.
Principled Level	
Stage 5: Social contract	Recognize that rules are social agreements that can be changed when necessary.
Stage 6: Universal ethical principle	Adhere to a small number of abstract principles that transcend specific, concrete rules. Answer to an inner conscience.

Figure 5. Lawrence Kohlberg's 6 Moral Stages with descriptions

Source: Lynn Darling, "Moral Development," Edec 301: Introduction to Early Childhood Education, University of Mississippi, Oxford, 14 Oct. 2014, Lecture.

understanding of cultural perspectives. Moral behavior depends on positive, meaningful events. Teaching students about diverse cultures and perspectives by engaging their imagination creates a positive, meaningful event that their moral behavior builds upon. That is why it is crucial to teach children at this age life impacting educational subjects such as multiculturalism and in a way that children at this age will be eager to learn and obtain. Students can also be taught in a way that meets the current curriculum standards specific for that age.

My project addresses Grade 4 and 5 writing and reading skills that reach standards of Common Core, but it also goes further to teach the necessary skills needed to obtain intercultural competence. The following are Common Core writing standards for Grade 4 and 5:

3. Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences....
4. Produce clear and coherent writing in which the development and organization are appropriate to task, purpose, and audience....
5. With guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, and editing....
6. With some guidance and support from adults, use technology... to produce and publish writing as well as to interact and collaborate with others.... (“Common Core Standards” 20-21)

Students work together to write a fictional story that develops experiences from the imagination through plot, setting, and character explanation playing off of a started scenario to create a comprehensible and sensible sequence of events. Group work engages interactive skills,

stimulates creativity, and is proven as a more effective learning strategy (Burke 87). Students are given the task of working as a group taking turns to collaborate a well-structured addition to the started narrative that is respectful and appropriate towards the culturally diverse students they are working with who will read it. For example, the scenario of two characters going out on a date was avoided due to the lack of dating practices in Gulu. After the students finished writing their portion of the story, they took turns pointing out grammar errors and voted as a group on diction and sentence structure changes. In order for all students to clearly see and be able to easily work together on the story collaboratively, it was written at the front of the classrooms on a Smart Board in Oxford (see figure 6) and a dry erase board in Gulu (see figure 7). It is important to note that I had to work with a Grade 7 (Primary 7) class in Gulu instead of a Grade 4 or Grade 5 class due to the language barrier. The Grade 7 class at Sanctuary of Grace Christian Academy was the only class that was on the same English reading and writing skills as the class room in Oxford. The classroom area at Sanctuary of Grace Christian Academy was made up of two long buildings that ran perpendicular to each other (see figure 8). There was only one classroom per grade, so there was only one class for me to work with that was in Grade 7 (see figure 9). Though the ages of the students from opposing classrooms did not align, the reading and writing skill level was the same on account of curriculum.

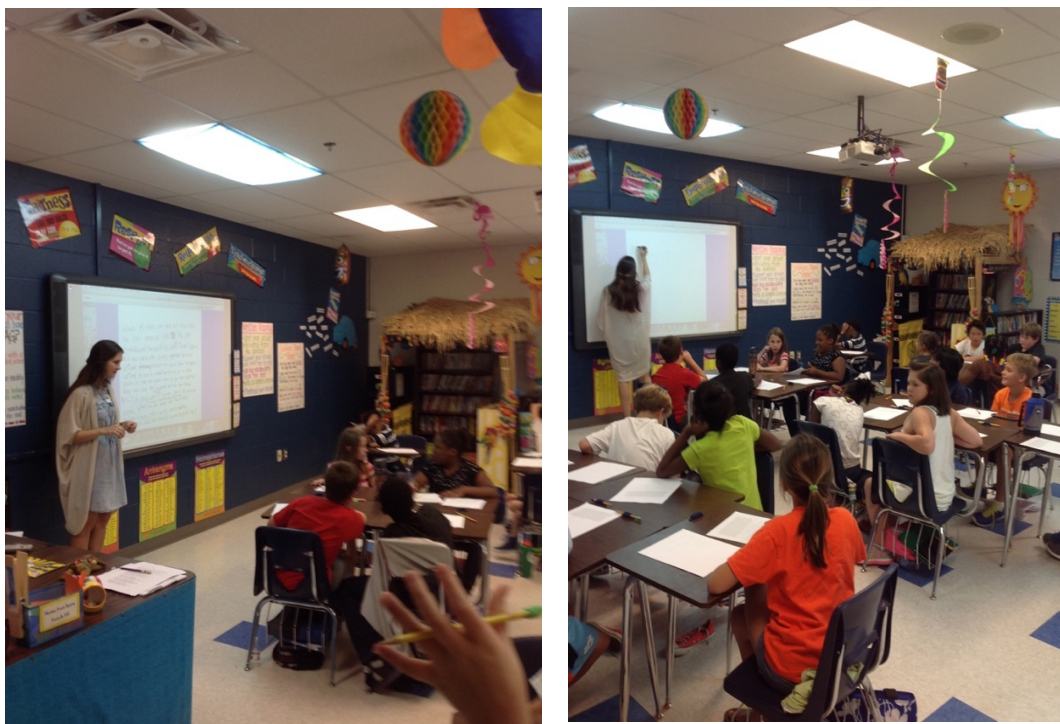


Figure 6. The Smart Board used to write on while students added onto the story in Mrs. Gardner's Grade 4 classroom at Della Davidson Elementary School in Oxford, Mississippi

e upon a time, there was a hare and a leopard.
 Hare and the Mr. Leopard were friends. One day ^{named Mr. Hare} ^{named Mr. Leopard} ~~the~~ ^{the} leopard:
 to the forest to hunt ^{for animals} ~~for~~ the leopard.
 faster than ~~the~~ Mr. Hare. From there, Mr. Leopard killed three animals.
 Hare realized that he was jealous of
 Leopard because he was not as fast as Mr. Leopard and could not hunt like
 ... when they were on the way back home,
 are snatched Mr. Leopard's food. ^{rain} ^{away} ^{and hid}
 and said, "Mr. Hare! I know where you have hidden. You have hidden in the
 So the leopard went back home to get a hoe to dig Mr. Hare out. After the Mr.
 it went home, ~~the~~ Hare came out of the hole and disappeared. When ~~the~~ Mr.
 to the hole and found that ~~the~~ Hare had disappeared, he was very angry.

Figure 7. The dry erase board used to write on while students created the beginning of the story in Grade 7 classroom at Sanctuary of Grace Christian Academy in Gulu, Uganda



Figure 8. Location of classrooms at Sanctuary of Grace Christian Academy in Gulu, Uganda



Figure 9. Grade 7 classroom at Sanctuary of Grace Christian Academy in Gulu, Uganda

Classroom Experience:

The private school that I worked with in Gulu, Uganda, Sanctuary of Grace Christian Academy, did not require me to present a consent form to the students. However, Della Davidson Elementary School in Oxford, Mississippi required me to present an oral consent script as well as collect students' written and oral approval to participate in my project (see figure 10). To try and keep both classroom experiments as similar as possible, I read an altered oral consent script in Gulu as well, even though it was not required (see figure 11). I gave the students in Gulu the choice to sit out of participating in the project if they so chose, but due to limited time and lack of requirement, I did not collect written approvals. All students in Gulu chose to participate. Only one student in Oxford chose not to participate. As can be read in the oral scripts as well as in the agenda for the classroom at Della Davidson Elementary School (see figure 12) and the agenda for the classroom at Sanctuary of Grace Christian Academy (see figure 13), I passed out only the first page of the Writing Survey before officially starting my project.

Before starting, I wanted the students to share some personal interests in questions 1-3. I did this to see if the students shared any similarities or differences, and if their answers manifested any cultural reflection. It was also a way to stimulate the students' minds and imaginations before starting the project so that they might be more attentive to what they learn. Questions 4-5 were a vocabulary check and the main reason why I wanted the students to fill out the first page of this survey before starting the study's activities. I wanted to record what their current knowledge of these words were because they are important and key starts to understanding intercultural competence. Next on the agenda I asked whether or not students have created a story before for my own knowledge to see if they might or might not be familiar with the "Popcorn Game." It starts where one student starts the story with a sentence, then the next

student adds on to that sentence with a sequencing one, and then the game continues as so. This game allows for all the students to get a chance in adding on their creative thought to the story as well as giving all students a turn to do so.

“Provide a script showing exactly what you will tell the child about the study.”

My name is Jessica Bunch, and I am a senior at the University of Mississippi. I am doing a project called “OneWorld Stories” for my senior thesis. I am going to teach you about different cultures for my senior thesis.

Culture is the way a group of people do things or people’s way of life. Today, you are going to learn about two different cultures in two different ways. I want to see if you like learning about a culture better through interactive writing or reading. You will first complete only the first page of the first survey. Then you will learn about people’s culture in Gulu, Uganda. You will learn about their culture by writing a fictional story with a class from Gulu, Uganda. The students in Uganda have already started the story, so you will take turns adding on to it. You will also be learning about how the students that you are working with live. Once you finish learning about the students in Gulu, Uganda, I am going to give you a survey that will ask you some questions about what we just did as a class. Next, you are going to learn about people’s culture in Kenya, Africa. You will learn about their culture by reading the book *If You Were Me and Lived in...Kenya* by Carole P. Roman as a class. After we finish reading, I am going to give you a survey that will ask you some questions about what we just did as a class. It will take us about 90 minutes to finish everything.

Sometimes, you may feel uncomfortable because you do not like to speak aloud in class or because you might not be able to think of anything to add on to the fictional story when it is your turn. You do not have to speak aloud, and you can skip your turn if you want.

A lot of students enjoy learning about different cultures and writing fictional stories. You might learn new vocabulary words that are used in different cultures.

When I give you a survey, please do not put your name on it. I want your surveys to be anonymous. I also want you to know that you and your classmates will be working together to write the fictional story. That means that everything that is added on to the fictional story will be recognized as have been added on by “a student from Mrs. Gardner’s 2014 fourth grade class.”

You do not have to participate if you do not want to. If I start teaching about a different culture, and you decide that you do not want to participate anymore, all you have to do is raise your hand and let me know, or you can write it on your survey. It is completely okay if you choose not to participate.

IRB Approval

This study has been reviewed by The University of Mississippi’s Institutional Review Board (IRB). The IRB has determined that this study fulfills the human research subject protections obligations required by state and federal law and University policies. If you have any questions, concerns, or reports regarding your rights as a participant of research, please contact the IRB at (662) 915-7482.

Figure 10. Oral consent script presented and read to Mrs. Gardner’s 2014 Grade 4 class at Della Davidson Elementary School in Oxford, Mississippi before starting project

“Provide a script showing exactly what you will tell the child about the study.”

My name is Jessica Bunch, and I am a senior at the University of Mississippi. I am doing a project called “OneWorld Stories” for my senior thesis. I am going to teach you about different cultures for my senior thesis.

Culture is the way a group of people do things or people’s way of life. Today, you are going to learn about two different cultures in two different ways. I want to see if you like learning about a culture better through interactive writing or reading. You will first complete only the first page of the first survey. Then you will learn about people’s culture in the United States. You will learn about their culture by writing a fictional story with a class from Oxford, Mississippi. You will take turns starting the story that you will be working on with the students in Mississippi. You will also be learning about how the students that you are working with live. Once you finish learning about the students in the United States, I am going to give you the rest of the first survey that will ask you some questions about what we just did as a class. Next, you are going to learn about people’s culture in Mexico. You will learn about their culture by reading the book *If You Were Me and Lived in...Mexico* by Carole P. Roman as a class. After we finish reading, I am going to give you a survey that will ask you some questions about what we just did as a class. It will take us about 90 minutes to finish everything.

Sometimes, you may feel uncomfortable because you do not like to speak aloud in class or because you might not be able to think of anything to add on to the fictional story when it is your turn. You do not have to speak aloud, and you can skip your turn if you want.

A lot of students enjoy learning about different cultures and writing fictional stories. You might learn new vocabulary words that are used in different cultures.

When I give you a survey, please do not put your name on it. I want your surveys to be anonymous. I also want you to know that you and your classmates will be working together to write the fictional story. That means that everything that is added on to the fictional story will be recognized as have been added on by “a student from Sanctuary of Grace’s 2014 seventh grade class.”

You do not have to participate if you do not want to. If I start teaching about a different culture, and you decide that you do not want to participate anymore, all you have to do is raise your hand and let me know, or you can write it on your survey. It is completely okay if you choose not to participate.

Figure 11. Oral consent for presented and read to 2014 Grade 7 class at Sanctuary of Grace Christian Academy in Gulu, Uganda before starting project

Gulu, Uganda

Intro:

-Going to learn about 2 different cultures 2 different ways

[pass out page 1 of Writing Survey] -read through with students

-Have y'all ever created a story before? Explain beginning/"Popcorn Game"

>remember as we go along: *[write on board]* Plot (what it's about), setting (where it takes place), characters (who's in it)

>everyone gets 1 turn

-Stop. Now story will travel back to the United States

-Map (to see distance)

-If you traveled to the United States, what would you like to learn?/Questions you would ask?

-If you visited the United States, you might eat...see...play...*[pictures/write on board vocab]*

-Kids your age in the United States... how do you think are the same?

[vocab on board: multicultural, perspective]

-If you could teach kids in the United States about your culture, what would it be? *[write down responses]*

***complete Writing Survey**

-Now I'm going to read a short picture book on what it's like to live in Mexico.

[read story aloud]

***complete Reading Survey**

Conclusion:

-Questions? What did you think? (explain story again; you will know full story when done)

Figure 12. The agenda followed while working with students in Gulu, Uganda at Sanctuary of Grace Christian Academy

[pass out page 1 of Writing Survey]-read through with students

-Have y'all ever created a story before? Explain beginning/"Popcorn Game"

>remember as we go along: *[write on board]*Plot (what it's about), setting (where it takes place), characters (who's in it)

>everyone gets 1 turn

-Stop. Now story will travel back to Uganda

-Map (to see distance)

-If you traveled to Uganda, what would you like to learn?/Questions you would ask?

-If you visited Uganda, you might eat...see...play...*[pictures/write on board vocab]*

-Kids your age in Uganda... how do you think are the same?

[vocab on board: multicultural, perspective]

-Asked the in kids in Uganda what they would like to teach you about their culture *[pass out Uganda facts]*-read through with students

-If you could teach kids in Uganda about your culture, what would it be?

***complete Writing Survey**

-Now I'm going to read a short picture book on what it's like to live in Kenya, Africa.

[read story aloud]

***complete Reading Survey**

Conclusion:

-Questions? What did you think? (explain story again; you will know full story when done)

Figure 13. The agenda followed while working with students in Oxford, Mississippi at Della Davidson Elementary

Before officially beginning the story, I reminded students of the basic form a story usually follows just to allow some structure. Both classrooms were already familiar with the terms and

were able to tell me the definitions for each. Each student was encouraged to write down their ideas for their turn and brainstorm on paper as we went along. As each student took their turn adding onto the story, I stood at the front of the classroom and wrote the story on the front board for the whole classroom to see.

After every student had a chance to contribute to the story, then that part of the story was considered completed and ready to be sent off to the other participating classroom to add on to it. Both classrooms showed high interest in learning about where the story was headed to next, so that is why I chose to hold the cultural discussion after the story. The story successfully sparked immediate interest in the students and curiosity in gaining knowledge about the opposite classroom once they had finished their part. I started the discussion by giving students a visual of where on the world map the other classroom was located. I also allowed students to guess how many miles away they thought the other classroom was before revealing the answer. I then asked the students to respond to the scenario of traveling and visiting the other country they were working with to see what questions they would ask and what they would want to learn about. I also questioned students about what they thought they would do as children over there, what they might eat, see, and play. I introduced images of common things such as foods, sports, and National Parks or attractions for the students to pass around in order to have one image in their head compare or contrast to the image that they saw. The students in Oxford passed around images of Ugandan Matoke (plantains steamed), animals they might see in Uganda's Murchison Falls National Park, and children playing the sport of football in Uganda (see figure 14). The students in Gulu passed around three different images as well that showed a peanut butter and jelly sandwich, the Grand Canyon National Park, and an American football game in action (see figure 15).



Figure 14. These images were passed around to students in Oxford to show common things children in Uganda might eat, see, and play. From left to right, students were shown Ugandan Matoke, animals found in Murchison Falls National Park located in northwestern Uganda, and children playing football in Uganda.



Figure 15. These images were passed around to students in Gulu to show common things children in the United States might eat, see, and play. From left to right, students were shown a peanut butter and jelly sandwich, the Grand Canyon National Park located in northwestern Arizona, and a game of American football in action.

These images lead into the discussion of the words from the vocabulary check questions. I wrote the words “multicultural” and “perspective” on the board to see if the class as a group could define the two words. The students had already been asked on questions 4 and 5 of their Writing Survey that they filled out at the beginning to define these two words. I later realized that Oxford’s survey did not have those questions on the first page of the survey like I had intended, so they answered those questions after the discussion. I wanted to see if the school’s curriculum that each classroom was following had addressed in detail these vocabulary words since they are important to know to achieve intercultural competence. Neither classroom could tell me a definition for either word. I wrote a definition for each on the board, and we repeated both out loud as a class. This led to a discussion about the importance behind each vocabulary word and how more than one culture can co-exist together in acceptance of one another and that they do that through consideration of each other’s perspectives and looking beyond stereotypes to know one another as individuals. I then asked to think of things that students in the other country did the same in order to help them connect and better see who they were working with as individuals. I ended this discussion in Gulu by asking what they would like to share with the students in Oxford about their culture (see figure 16). In Oxford, I ended this same discussion by first reading through what the students in Gulu wanted to share, and then having the Oxford students respond in the same way (see figure 17). Before the students in Oxford responded, I passed around another image that I had taken while I was in Gulu of the students’ houses (see figure 18). I wanted the students in Oxford to be able to have a realistic image based on how the students in Gulu described their homes.

After completing the Writing Survey, we started on the second part. I did both parts the same day in Gulu. I had to come back a second time to complete the second part in Oxford

What the students in Uganda wanted to teach you about their culture...

Houses- thatch house made with grass, sticks, and mud

Fruits- mango, oranges, pineapples, bananas

Physical Environment- forest, hills, mountains, valleys

Climate- hot; wet season and dry season

Foods- beans, boo, dodo, eat chicken on Christmas

Wild Animals- leopard, hare, squirrel, bats, African python, cobra

Traditional Dance- Bwola

Language- Acholi Lwo

Games- football (otherwise known as "soccer" in the United States), baseball, volleyball

Means of Transport- bota bota, bicycle, taxi, walk

Type of Education- Universal primary education

President- His Excellency Yoweri Museveni

Farming- beans, sogan, millet, peanuts, rice, pumpkin, sweet potato, casaba, sim-sim (or also called sesame)

Names- Family name first, then name they are called by (example: Opito Erick)

-Names of students: Desoto, Phiona, Bush, Kevin, Racheal, Walter, David, Tolbert, Richard, Janet, Victor, Gilbert, Erick, Charles, Patrick

Figure 16. A list viewed by the students in Oxford of what the students in Gulu wanted to share about their culture in Uganda

because there was not enough time for me to complete the whole study in one day. I read an informational picture book by Carole P. Roman out loud to the classes, and then the students completed the survey. I read *If You Were Me and Lived In...Mexico* to the Gulu students and *If You Were Me and Lived In...Kenya* to the Oxford students. I wanted to teach about a country that was in the same hemisphere as the one taught in the interactive writing activity to create as little confusion as possible about what part of the world they were learning about. I offered to answer questions and asked for an overall response. Both responses from each classroom were positive.

What the students in the United States wanted to teach you about their culture...

Houses- brick or wood

Fruits- oranges, apples, bananas, pears

Physical Environment- hills, woods, fields

Climate- hot in the summer, cold in the winter

Foods- pizza, hamburgers, chicken, bacon, macaroni and cheese

Wild Animals- deer, squirrel, birds, rabbits, raccoons

Pets- dogs, cats, hamster

Language- English

Games- American football, baseball, soccer, dogeball

Means of Transport- car, bus, walk, bicycle

President- President Barack Obama

Farming- corn, cotton

Names- Names of students: Vaiden, Carolina, Drew, Jojo, Wilder, Messiah, Ava Grace, Destiny, Keerthin, Seth, Roman, Larmmyne, Charlee Kate, Ja Michael, Sharenity, Audrey, Rowan, Hayden, Sander, William, Lakhia, Katelyn, Gray

Figure 17. A list viewed by the students in Gulu of what the students in Oxford wanted to share about their culture in Mississippi



Figure 18. Photographs I had taken in Gulu, Uganda of students' homes

In conclusion, I reiterated how the story was going to travel back to the other classroom to be added on to and finished.

When reflecting on my observations in both classrooms, I found that the overall excitement and energy came when students were creating the story. The students in Gulu were shy when we first started out with questions regarding their own culture and during the discussion portion of the writing activity, so I motivated the students with candy. If a student raised their hand and answered a question, not necessarily correctly, they were given a piece of candy. The students in Oxford expressed enthusiasm during the majority of the writing experiment and spoke without being called on frequently. Their teacher was helpful with settling the students down when this happened. When I came back a second day to complete the study in Oxford, two students came up to me with items that their parents had showed them after they had gone home and discussed what they learned about Gulu, Uganda. One student had a common paper notebook that could be found in Ugandan stores, and the other had a Kenyan shilling that her grandparents had kept when they had visited. The student's grandparents had discussed their personal experience with traveling to a different culture after she shared what she has learning about Uganda during the writing activity. Seeking to learn and share about different cultures successfully reflects the attitude in step one of Deardorff "Process Model of Intercultural Competence" (255). The student did not know that the reading activity was going to be learning about Kenya, either. In addition to that, the Oxford teacher also informed me that she had gotten several emails from parents curious as to why their children were enthusiastic about what they had learned about Uganda. That is evidence that the students in Oxford comprehended what they learned and continued outside of the classroom with it.

Chapter 3: Results

Story:

Once upon a time, there was a hare named Mr. Hare and a leopard named Mr. Leopard. Mr. Hare and Mr. Leopard were friends. One day, Mr. Hare was escorting Mr. Leopard to the forest to hunt for squirrels, edible rats, and antelope. Mr. Leopard was faster than Mr. Hare. From there, Mr. Leopard killed one squirrel, one edible rat, and one antelope. Mr. Hare realized that he was jealous of Mr. Leopard because he was not as fast as Mr. Leopard and could not hunt like him. When they were on the way back home, Mr. Hare snatched Mr. Leopard's food, ran away, and hid. Mr. Leopard said, "Mr. Hare! I know where you have hidden. You have hidden in the hole!" So the leopard went back home to get a hoe to dig Mr. Hare out. After Mr. Leopard went home, Mr. Hare came out of the hole and disappeared. When Mr. Leopard came back to the hole and found that Mr. Hare had disappeared, he was very angry. (Written by the students in Gulu)

When Mr. Hare ran out of the hole, he ran into a lion. The lion introduced herself as Leona. Then, Leona and Mr. Hare ran away together so that Leona could protect Mr. Hare from Mr. Leopard. Leona and Mr. Hare ended up going on a picnic. When Mr. Hare and Leona went to go eat together, they ran into Mr. Leopard and his new friend. Mr. Leopard's friend was actually a hunter, and the hunter captured Leona. So that Mr. Hare would not get captured, he ran back into the woods. Mr. Hare ran to his cousin's house for help. His cousin was not home, so he went to go find more help. Mr. Hare ran to Elliot the elephant for help, and Elliot agreed to frighten the hunter away. When Elliot went to scare off the hunter, the hunter had a friend, Cali the cobra. Cali bit Elliot, and Elliot became paralyzed by Cali's venom. Then Elliot tripped over a rock and fell on his trunk. In the

meantime, Mr. Hare found Leona in the hunter's tent locked in a cage. Quickly, Mr. Hare went to go unlock the cage. Mr. Hare had saved Leona! Mr. Hare and Leona then went to go find Elliot. (Written by the students in Oxford)

On reaching there, they found an eagle eating some meat. They asked the eagle, "Where did you get that meat?"

The eagle said that Elliot was passing with the meat and some of it fell.

"Where is he?" Asked Mr. Hare and Leona.

"He has gone to the forest to gather some fruits and hunt for the available animals," said the eagle.

"At what time is he coming back?" Asked Mr. Hare and Leona.

Then an eagle said, "I don't know the time that he will be coming back."

"If you don't know the time we will go and find him from the forest." On their way going in the forest they found Elliot carrying many fruits and two animals. Mr. Hare asked Elliot, "Where have you been?"

And Elliot answered, "I was looking for my food in the forest." Then Elliot ran away from there. (Written by the students in Gulu)

When analyzing this story in relation to folk tales found in East Africa and the United States, we can find evidence that suggests how each story segment is a reflection of the culture in which it came from. I want to first explain the idea of reflection of culture in this particular story before breaking the story down as evidence because there is more than one individual telling this story. The story is seen as a fun, entertaining activity to the children creating it, but looking closer at a story can determine direct reflections from that culture, and these shared reflections

are what can teach and impact the interacting students' lives. When creating or telling a story, part of the individual goes into that story. Whether it be retelling a folktale or creating a fictional story, that story is under the direct influence of that individual, and that individual is a direct reflection of the culture in which they live in. We know that each sentence in the above story has been created by a different student. When looking at each culture as a whole, those sentences reflect on the same ideas. This idea of culture representation through the story teller is explained in more detail in Robert J. Adams' essay "The Folktale." Retold folktales "represent what the storyteller feels to be a true reflection of real relationships between individuals or groups on a class, ethnic, racial, or sex basis (27)." One of the factors that shapes the way a good narrator orally communicates a folktale is the goal of successfully relating the folktale to experiences in his life as well as the lives of his audience (28). That way the audience can fully relate to what is being told is by being able to, as Adams says, "identify with [the folktale]. (28)" We can see this through the examples of folktales previously discussed as well as through the created story. The story might be the same, but whichever culture it is being told or written in, it has to be able to connect to the audience and make sense through normal encounters and traditions that people in the culture are familiar with in relation of the audience in that culture being able to identify with it. The word "identity" is formed from the Latin word *idem* (Dundes, "Defining Identity" 3). *Idem* means "the same," but when it comes to someone's personal identity, similarities and differences hold an equal importance. Dundes says that it is an essential in life "to understand that it is impossible to speak of sameness without reference to differences, for, if all the members of a given set were identical and the set was equal to the universe, the sameness would be virtually meaningless" (6). That is why it is so important to reach out to others in the world to see the "sameness" in order to understand the differences. It is easy for a person to identify the

differences, but when a person can see the similarities, it opens a door for him/her to be capable of understanding the differences and respecting them. People seeing their similarities and relating to each other is a way for people to connect. As in the examples of folklore explored above, it is simple to see that they are both the same story told in different cultural context because we look for those similarities to make a comparison. After making that comparison, we then see the differences and try to make sense of them with the knowledge that they come from a different culture. Any kind of folklore can provide evidence to study a “worldview”:

“Worldview, the way a people perceives the world and its place in it, permeates all aspects of a given culture and this is why the pattern of the whole is to be found even in the whole’s smallest part” (Dundes, “Pecking Chickens” 83). The students are putting each of their perspectives on the world into the story, but their perspectives reflect on their different groups as a whole from which the pattern they follow in their different cultures. Folk tales act as a tool to connect identities from different cultures in a way that they become shared.

It is best to analyze this story similarly to how the folktales were in “Folktales and Cultural Reflection” through the adaption of “syntagmatic” structural analysis. We will identify the sequence of events in each paragraph and discuss the similar elements shared. The similar elements will help illuminate cultural differences as well as the depiction of social structure. The following are the sequence of events in the first paragraph, written by the students in Gulu: (1) Mr. Hare and Mr. Leopard are established as friends; (2) Mr. Hare escorts Mr. Leopard to hunt; (3) Mr. Leopard is established as being faster than Mr. Hare; (4) after Mr. Leopard hunts, Mr. Hare realizes that he is jealous of Mr. Leopard’s speed; (5) Mr. Hare steals Mr. Leopard’s food and runs to hide in a hole; (6) Mr. Leopard goes to get a hoe to dig Mr. Hare out but returns to an empty hole angry. In the second paragraph, written by the students in Oxford: (1) Mr. Hare runs

out of the hole into Leona the lion; (2) Mr. Hare runs away with Leona for protection from Mr. Leopard; (3) Leona and Mr. Hare go on a picnic, and on the way, they run into Mr. Leopard and his new friend a hunter; (4) the hunter captures Leona; (5) Mr. Hare runs into woods to his cousin's house to find help; (6) his cousin is not home; (7) Mr. Hare runs into Elliot the elephant who agrees to help; (8) Elliot gets bitten by the hunter's friend Cali the cobra; (9) Mr. Hare finds Leona in a cage and unlocks it; (10) Mr. Hare saves Leona, and they go to find Elliot. In the third paragraph, written by the students in Gulu: (1) Mr. Hare and Leona find an eagle eating meat; (2) Mr. Hare and Leona find out that the eagle got meat from Elliot; (3) the eagle said that Elliot went to hunt in the forest; (4) Mr. Hare and Leona find Elliot; (5) and then Elliot runs away with his food.

The first similarity in text we can identify is that food is being sought after in all three paragraphs of the story. In the first paragraph, the Gulu students have Mr. Leopard hunting for food in the first paragraph, and Elliot hunting for food in the third paragraph. Mr. Hare is only "escorting" Mr. Leopard to his hunt, so Mr. Leopard is doing the hunting as an individual just like Elliot. We can also observe that anytime an animal is said to have food in the first and third paragraph, that animal is on his own with the food. In the first paragraph the Hare takes Mr. Leopard's food for himself, and in the third paragraph the eagle has meat that he picked up. Mr. Hare and Leona similarly seek out food, but they do so together on a "picnic." By comparing what we have identified between characters, we are able to see the cultural differences through the way each group of students illustrates a similar action. Gulu students described the act of seeking food as a means of survival while Oxford students described it as more of a leisure. Gulu students state that Mr. Leopard and Elliot "hunt" for their food, and that Mr. Hare and the eagle take food for themselves from the hunters. These acts of survival, hunting and scavenging, are

what Gulu students have to do in their culture.

The students of Gulu live in an Acholi village outside the town of Gulu in the rural area. Farming plays the largest role in these students' diets (see figure 16). When I visited the village, I observed that everything was grown, butchered, and cooked around the cluster of handmade thatch houses made with grass, sticks, and mud (see figure 18). These students did not get their food from the store but rather had to do everything by hand. The act of seeking out food is seen through their perspective as a survival skill. In Oxford, the majority of people get food made for them at a restaurant or buy it from a grocery store. The amount of effort put into seeking out food in Oxford is much less than it is in Gulu, and that is why Oxford students described the action as more of a pleasure. The Oxford students and Gulu students were able to see something they did the same but were exposed to each other's different perspectives. When taking a look at the setting, the students in Gulu set the story in the "forest." The students in Oxford kept that setting, but changed the diction to "woods." The Gulu students concluded with the same setting, but changed the diction back to "forest." This change of diction is evidence that the students were seeing the same setting through their own perspectives. They are projecting the image of the setting by sharing their different perspectives. The Gulu students see a forest while the Oxford students see woods, but they are being exposed to how the opposite group sees that same image.

When comparing the first two paragraphs, we can see through the sequence of events how Mr. Hare reflects not only on social structure, but also on common tales within each culture (and is similarly seen in the story started by the students in Gulu). The hare is most commonly known as the "trickster" in East African folklore (Dundes, "African Tales" 124). In African animal tales, an essential character is the the trickster animal (Pinto 79). As we observed before in "Tortoise in a Race" in "Folktales and Cultural Reflection," the trickster animal is known for tricking his

opponent in order to receive or achieve something he knows he cannot have or do alone due to lack of characteristics or traits. The hare is also claimed as the “main trickster figure” in East African folk tales (Pinto 80; Seal 102). The story, which was started out by students in Gulu, Uganda, begins as a trickster animal tale. In African folklore, trickster tales can be categorized as pre-colonial African literature and are considered the most popular and oldest type of oral literature (Pinto 79). Other animals that are seen in the beginning of the story include a leopard, which is yet another common animal told in Ugandan folk tales and can be seen in the same story as the hare in tales including “The Foolish Hare” (Baskerville 65) as well as the Acholi folk tale about the friendship between a Leopard and a Hare (“Tapping into...”). In this tale, the Hare also takes the Leopard’s food. This connection between this Acholi folk tale and what the students in Gulu creatively wrote as a group is a direct reflection of their culture and a folk tale that most likely played part in shaping their morals and imagination.

The relationship between Mr. Hare and Mr. Leopard in the first paragraph reflects on Uganda’s social structure. There are social, economic, and political inequalities that exist in Uganda (Fjeldstad 490). People in poverty make up a large proportion of Uganda’s population. Those in poverty are negatively effected by corruption in the Uganda Revenue Authority (URA) due to lack of financial leverage. Tax collectors “openly demand bribes after presenting taxpayers with unreasonably high assessments” (493). Higher given tax rates have little affect on the finances of the wealthy class in Uganda because they are able to provide funds to bribe tax collectors (490). As a result, those who are able to provide funds for bribes to avoid high tax rates are benefiting from the corruption in the government in Uganda. The corruption within the government in Uganda creates a social inequality giving benefits to those who already have the resources. Mr. Hare’s and Mr. Leopard’s relationship highlight the problem of social inequality

by focusing on a skill that Mr. Leopard has to help him successfully hunt that Mr. Hare does not have. The two characters were friends until they were divided by an inequality, which directly reflects the division inequality has created socially and economically in Uganda.

We see Mr. Hare start off as a trickster in the first paragraph and turn into a hero during the second. In the United States, there is a cultural emphasis on structural opportunity, the idea that “success and material reward is open for all” (Combs 71). This is a belief that through hard work, upward social mobility is achievable. People can try to prevent you from achieving success, and that is commonly seen incorporated into the theme of hero versus villain, a theme frequently found in popular Disney and Pixar movies appealing to children and young adults including *Lion King* (1994), *Toy Story* (1995), *Monsters Inc.* (2001), and *Big Hero 6* (2014). Seeing that Mr. Hare was the weaker of the two animals, students in Oxford gave him a lion to be protected by. They then turned Mr. Leopard into a villain accompanied by a hunter and Cali the cobra. Once Leona was captured by the hunter, it was then time for Mr. Hare to prove himself and to use the skills that he had in order to become successful despite his dilemmas and saved Leona. Mr. Hare reflects on the the hero versus villain theme commonly found in the United States culture as well as the structural opportunity to prove successful despite inequalities.

We can reflect back on the third paragraph to see that the students in Gulu end the story viewing Mr. Hare as a trickster once again. At the end of the story, Mr. Hare and Leona find Elliot after he has gathered his food. Elliot describes his food with the possessive adjective “my” to show that it was his food before running away. Mr. Hare is still seen as a trickster with the potential to steal Elliot’s food, so that is why he runs from Mr. Hare in the end to prevent that from happening.

In conclusion, both groups of students read, analyzed and used the other's different perspectives as well as their own to collaborate on a single story that reflected both of their cultural diversities. The students were successfully exposed to a different culture in a way that influenced them to want to continue to learn about others in the world. Further evidence of these results can be seen in the surveys.

Writing Survey Results:

The Writing Survey for the students in Oxford was made up of 15 questions (see figures 19.1-19.4). The Writing Survey for the students in Gulu was similar, but was made up of only 12 questions (see figures 20.1-20.3). As I explained before in "Classroom Experience," in the Writing Surveys for both classrooms, the first part was answered before any activity in the study took place. The first five questions located on page one of the survey were intended to be the first part of the survey. Questions 1-3 for both classrooms were for my personal recordings in order to show similarities and differences of feelings between students. The results of the differences can be seen as a reflection of their culture and similarities of the general mindset of a child. For example, similarities between favorite foods would include "meat," "beans," and "chicken." These are foods that are shared between the two cultures and are recognized in many cultures around the world. When looking at the different answers, you can see how the students in Gulu are not familiar with eating processed foods like the students in the Oxford. Some students in Oxford answered this question with "mac and cheese," "hamburgers," and "pizza" while the students in Gulu answered with "fresh meat," "rice and fresh fish," and "vegetables." The similarities in what the students fear show a child's fear of prey and predator through matching answers such as fearing "snakes" and "lions." A cultural difference shows when

Oxford students answer as their fears being “Bloody Mary,” “Freddy Krueger,” and “scary movies.” The media has a huge influence on the culture in the United States, so these fictional characters that can be found on the internet, on television, and in movies reflect on what the culture in the United States portrays as what provokes fear. In Gulu, the students live out in the bush in mud huts where they have no security systems, walls, or fences protecting them from wild life. Students’ answers reflect on these fears from their cultural environment with answers such as fearing “wild animals,” “dogs,” and “snakes.” A common answer found between students on what makes them happy would be “playing” sports, as it is common that children are happy when they are active. Students in Oxford differed with answers such as “playing video games” and “going hunting.” In Gulu, the students do not have television in their homes or own video games, and hunting is seen as a survival skill rather than a hobby like it is for many people in the United States. Students in Gulu replied to this question with “smiling with others” or “sharing stories.” The focus of the Gulu students was not necessarily on material things. The first three questions are familiar and common to children of their age and serve as “icebreaker questions” when getting to know someone. These simple questions were also a way to stimulate the students’ mindsets before answering more serious questions so that they might be more in tune to their answers.

For the students in Oxford, questions 4-6 were for me to see how many students have ever lived in or traveled to a different country or if the students might have a friend who was not born in the United States. I wanted to see if their experience in or with a different culture had an impact on their answers compared to other students who had not lived in or traveled to a different culture or know someone who was not born in the United States. Only 2 out of the 19 students had traveled out of the United States. 4 out of 19 had never even traveled outside of

Mississippi. Question 5 asked students whether or not they had a friend who was not born in the United States and if so, where that friend was born. Some students answered this question stating that they had a friend who was born in a different city or state in the United States such as Chicago or California. This is evidence that geography skills are not necessarily stressed in education, but they are important skills for students to comprehend to get a sense of where they are and where others are in the world. From personal experience, I gained my geography skills through learning about different cultures. Since my thesis concentrates more on what students are taught about different cultures in the United States, I left out questions 4-6 that were discussed above in the survey given to the students in Gulu.

Questions 4 and 5 for the Gulu students and questions 7 and 8 for the Oxford students can be considered a “vocabulary check” and are the main reason why I wanted the students to fill out the first page of this survey before starting the study’s activities. I wanted the students to record their current knowledge on these terms since they are important and key starts to understanding intercultural competence. It was also a way to prove how the current education curriculum did not teach the importance behind this vocabulary to a point where students would understand. Unfortunately, I made a mistake when creating the Writing Survey for the Oxford students. Questions 7 and 8 were supposed to be placed as questions 4 and 5, but I accidentally switched them and did not realize it until after working in the classrooms. The first part of each survey was intended to be on the first page. When I asked students to answer the first part, they only answered the questions on the first page which were questions 1-5. Though it does not show accurately on the survey, the students in Oxford did not fully understand or know these definitions until after they were discussed. And it was after these definitions were discussed when questions 7 and 8 were answered. “Perspective” is not only important for understanding

how to respect another culture, but it is also an important word to understand how to respect another person. Knowing this vocabulary word in general can be a step towards decreasing racial profiling in schools. “Perspective,” defined as “a point of view,” is used to go beyond stereotypes to try and understand how another person sees the world (“Perspective”). This was explained in the classrooms later on as these vocabulary words were discussed.

One student who reported having friends from Israel and Jordan defined “perspective” as “conflict.” This is interesting to note because the actual definition of “perspective” was discussed in thorough detail just moments before these questions were answered. I believe that this student knew the correct definition but saw that different perspectives not seeing eye to eye meant “conflict.” If so, this student had understood this clash from having a personal connection with his friends from Israel or Jordan. That relationship and exposure to a different culture has allowed this student to be able to identify the problem of conflicting perspectives through possible personal experience of not completely understanding his friend’s way of life. Students who either lived in a different country or personally knew someone who had gave more accurate responses overall (see figures 19.1-19.4). I noticed that these particular students had every question on the survey filled out with complete answers. These students were respectful and responsive on their surveys which showed that they cared about what they were learning. That proves that all it can take is personal exposure in order for a child to start gaining intercultural competence.

The remainder of the survey was answered after the first part of the study was completed. The remaining questions on both surveys match in numerical order so it is easier to compare results from the same questions. Since the survey parts were given at different times, leaving the numbers in the second part the same was less noticeable than trying to follow in numerical order

from the first part of the survey. For question 9, I wanted to see what impacted the students the most about the information they were taught. Questions 10 and 11 were cultural comparison questions. I encouraged the students to think of things on their own for these questions to see if they might incorporate anything from our discussion, or if they were still in a mindset similar to before cultural comparisons were discussed as a class. Questions 12 and 13 were feedback questions for my personal use. I wanted to get the students' honest opinions on what they thought about the project of creating a story with students from another culture. My thought was that if the majority liked it, then it was a good learning experience for them. If not, then that would suggest that I should seek other learning options to make sure students are enjoying and learning from what they are doing in the classroom. One student answered question 12 with "I liked how we could combine ideas." The idea behind combining ideas helps students to seek a mutual understanding from collaborated various perspectives, which is also a reason why group work is so beneficial. Question 14 was another personal feedback question to show me if this story method was successful in that it got students excited about wanting to learn more about other cultures and make those personal connections. If so, it means that I have successfully been able to open a door for students to take the next step in gaining intercultural competence. Question 15 was a table of questions designed to show me the mindset of students. The ideal answers that would show the success behind my project would be for students to answer the second question on the table as "disagree" or "strongly disagree" and the third question as "agree" or "strongly agree." The first question on the table could go either way: whether the student sees a child of a different culture as more different or more the same, the student can still have an interest to learn more about that child's culture as well as seek to have an understanding and sense of respect for those similarities or differences. For a student to answer the second

question with “disagree” or “strongly disagree” lets me know that though they have learned about a different culture, they realize how much they still do not know about the world around them. For example, one student who lived in Italy marked “strongly disagree” for knowing a lot about different cultures. Experiencing one culture can make a student realize how many other cultures there are out in the world. The third question gave me feedback on whether or not a student liked the interactive writing activity. Only one student in each classroom marked “disagree” for this question which gave the writing part of the project an overall positive review that the majority of the students enjoyed participating in. Looking at overall response questions to the story and discussion, all the students responded well to show that they did learn something new, make a connection, and recognize cultural similarities and differences, and the majority wanted to learn more. In both classrooms, 100 percent of answered responses were “yes” to question 14 for being interested in learning more about children of the same age in other countries. This proves that the interactive writing activity, or “OneWorld Stories,” successfully introduced the first step in gaining intercultural competence.

Writing Survey

(Della Davidson School in Oxford/Ms. Gardner's 4th Grade Class
2014-2015)

Age: 9

1. What is your favorite food?

chocolate

2. What is your biggest fear?

ghosts

3. What makes you happy?

impressing my family

4. Have you ever lived outside of Mississippi and/or the United States? If you answered yes, where did you live?

No

5. Do you have a friend that was NOT born in the United States? If you answered yes, where was your friend born?

My family except
me and my
cousins were born in India.

Figure 19.1. First page of Oxford Writing Survey Sample answered by Student A from Grade 4 in Della Davidson Elementary School. Student A answered this page before participating in the interactive writing activity. Student A's family was born in India, so he has been exposed to different culture outside of the United States.

6. Have you ever traveled? If you answered yes, where have you traveled to?

I have traveled to Washington DC

7. What does the word "perspective" mean to you?

(14) ~~problem~~ ~~the~~ ~~expansion~~
point of view

8. What does the word "multicultural" mean to you?

It means a lot of cultures put together to make one culture.

9. Last time when you created a story with your class, what was one thing that you remember learning about the children in Uganda?

I learned that the traditional dance is the Bwola

10. What are 3 things that you think children in Uganda do differently from you?

They speak a different language.
Their houses are made with grass, sticks, and mud.
They are called by their family name first.

Figure 19.2. Second page of Oxford Writing Survey Sample answered by Student A from Grade 4 in Della Davidson Elementary School. Questions 7 and 8 were answered after the discussion, but were intended to be a part of the questions answered before the activity started. Student A continues to respond to each question with complete answers.

11. What are three things that you think children in Uganda do the same as you?

They eat the same kind of fruit. They play soccer. They eat beans like us.

12. What did you like the most about creating a story with children in Uganda?

adding the characters

13. What did you like the least about creating a story with children in Uganda?

nothing

14. Are you interested in learning more about children your age in other countries? (circle one answer)

☒ Yes

☐ No

Figure 19.3. Third page of Oxford Writing Survey Sample answered by Student A from Grade 4 in Della Davidson Elementary School. Student responds positively to “OneWorld Stories” activity.

15. Do you agree or disagree with the following sentence: (circle one answer for each statement)

I think that children in other countries are different from me.	Strongly Disagree	Disagree	Agree	Strongly Agree
I know a lot about different cultures.	Strongly Disagree	Disagree	Agree	Strongly Agree
I liked creating a story with children that were from a different country.	Strongly Disagree	Disagree	Agree	Strongly Agree

Figure 19.4. Fourth page of Oxford Writing Survey Sample answered by Student A from Grade 4 in Della Davidson Elementary School. Student A answered question 15 with the ideal answers to prove the “OneWorld Stories” activity successful.

Writing Survey

(Uganda)

Age: 14 years old

1. What is your favorite food?

Eggs is my favorite food.

2. What is your biggest fear?

Oceans are my biggest fear.

3. What makes you happy?

Playing cloud makes me happy

4. What does the word "perspective" mean to you?

I don't know.

5. What does the word "multicultural" mean to you?

Doing cultural practise that is not needed

Figure 20.1. First page of Gulu, Uganda Writing Survey Sample answered by Student B from Grade 7 in Sanctuary of Grace Christian Academy. Student B answered this page before participating in the interactive writing activity. Questions 4 and 5 show Student B's knowledge of the vocabulary terms before the discussion.

9. What was one thing that you remember learning about the children in the United States?

They speak different language.

10. What are 3 things that you think children in the United States do differently from you?

We speak Luo while them speak different language.
Some of their games are different from ours.
The way the dance and sing song are different from ours.

11. What are three things that you think children in the United States do the same as you?

Both us and they go to school.
Both us and they are interested in interesting to see each other.
Both.

12. What did you like the most about creating a story with children in the United States?

Creating a story with them makes us to know each other.

13. What did you like the least about creating a story with children in the United States?

makes us freely communicate through letters.

Figure 20.2. Second page of Gulu, Uganda Writing Survey Sample answered by Student B from Grade 7 in Sanctuary of Grace Christian Academy. The page started with question 9 rather than following in numerical order from page one in order for the questions 9-15 to be the same for both classrooms' surveys.

14. Are you interested in learning more about children your age in other countries? (circle one answer)

☒ Yes

☐ No

15. Do you agree or disagree with the following sentence: (circle one answer for each statement)

I think that children in other countries are different from me.	Strongly Disagree	<input checked="" type="radio"/> Disagree	Agree	Strongly Agree
I know a lot about different cultures.	<input checked="" type="radio"/> Strongly Disagree	Disagree	Agree	Strongly Agree
I liked creating a story with children that were from a different country.	Strongly Disagree	Disagree	Agree	<input checked="" type="radio"/> Strongly Agree

Figure 20.3. Third page of Gulu, Uganda Writing Survey Sample answered by Student B from Grade 7 in Sanctuary of Grace Christian Academy. Student B answered question 15 with the ideal answers to prove the “OneWorld Stories” activity successful.

Reading Survey Results:

In the Reading Surveys, there were a few factors that differed between each classroom due to time. In Gulu, students completed the Reading Survey on the same day as the Writing Survey. I was not able to work with Oxford students for the full 150 minutes in one day, so I had to separate the writing and reading activities into two different days. It is important to note that three students were missing on Day 1 that were present on Day 2. These three students wanted to participate on Day 2, so I allowed them. These students were told not to fill out survey questions that were related to Day 1, but some tried to answer them anyway. The Reading Survey for Oxford students was made up of 14 questions (see figures 21.1-21.4). The students in Gulu also answered 14 questions on their Reading Survey that were similar to the questions the students in Oxford answered (see figures 22.1-22.4). Question 1 was about cultural similarities. I wanted to see if students were drawn to certain subjects, but nothing significant came to be noted from the large variety of answers. Questions 2 and 3 were to see if one skill related to the activities was majority preferred over another. Gulu students answered 100 percent 'yes' for both skills. From my experience in the classroom, the students in Gulu were much better-behaved, but that most likely was due to the fact that they were more mature in age than the students in Oxford. The students in Gulu did however react to education with high appreciation and said that they really looked forward to coming to school. These students have fewer materials, too, with lack of a Smart Board, computer, and limited access to a wide range of books. Oxford students answered questions 2 and 3 by 17 out of 22 prefer reading and 14 out of 22 prefer writing. From the Writing Survey, we can see through group work as well as engaging activities, students can be excited about writing because 100 percent of the students in Oxford liked the writing activity. This goes to show that students like subjects that allow their curiosity to be captured. Questions 4

and 5 were more effective for Oxford students because the project was over two days rather than over one. Oxford students' memories were tested more since the questions were designed to see if the specific terms that were previously discussed during the writing activity stuck in students' minds.

In Oxford, eight students answered with correct definitions of 'perspective' while eight of the answers related to the discussion about perspective. These eight answers show what students remembered from the discussion (i.e. respect, careful, responsible). The discussion during the interactive writing activity included the importance of being careful about perspectives on stereotypes and knowing their responsibility for the way they want to see the world and respect others. That led the discussion to how a perspective can be used to understand a different culture. Six students answered that they did not know. The results from Oxford show the majority remembered the discussion or associated what they remembered from the discussion to the word, but it also proves that this project did not impact every single student as I would have hoped. That is okay because if it is able to successfully impact at least one student, then it is successful enough to change future generations.

In Oxford, question 5 was unanswered by 3 out of 22 students, 4 students answered that they did not know, and 17 students had correct answers or ones directly related to the discussion about "multicultural." This agrees with the results from question 4. Questions 6,7, and 8 were responses to the comprehension regarding the reading and were similar to the responses to the comprehension regarding the interactive writing activity. Responses from both surveys were similar because students provided accurate responses on both surveys. I wanted to see if students could pick out the similarities or differences on their own from what they observed, and they did. One was not more informative than the other. It seems that all the students were able to

successfully comprehend information in both situations fairly equally. The enthusiasm level, change in attitude, and higher response to learn more about different cultures show a greater impact came from creating a story. It became an experience rather than just another book read.

Question 9 in the Reading Survey compared to question 12 in the Writing Survey shows how working and learning in a diverse group to write a story is on a more personal level. A student is able to see beyond facts about a culture and connect with people in the culture (see “Survey Responses”). Questions 9 and 10 were to receive feedback from both sides to see what the students liked and disliked. These two questions are similar to questions 12 and 13 in the Writing Survey. A student from Gulu responded to question 9 in the Reading Survey with “we should work together.” This suggested response shows that the student did enjoy learning from reading the book, but appreciated working personally with other students more. I wanted to get an overall look at which activity the students were fonder of and learned more from, so that was the purpose of questions 11 and 12. The majority of Oxford and Gulu students expressed no preference between the two activities. 100 percent of Oxford students said they still wanted to learn more about different cultures in the future in question 13 while only 1 student answered no to learning more in Gulu. Question 13 in the Reading Survey was a repeat of question 14 in the Writing Survey. I wanted to see if the students had any change in opinion after the Reading Activity. There was no change in the responses from Oxford students. 100 percent of students who answered from Gulu wanted to learn about different cultures after the Writing Activity, but after the Reading Activity, the amount of students wanting to learn about different cultures declined by 1. This decline shows that simply reading facts about a different culture had a negative effect on that student and turned them off to learning more without a personal experience. Regarding question 13 in Gulu and the positive impact of a personal cultural

connection, several of the students asked if they could write the Oxford students letters. I anticipated that question 14 be answered the same as question 15 in the Writing Survey to show me that the students understand that there is more to be known about different cultures.

Reading Survey

(Della Davidson School in Oxford/Ms. Gardner's 4th Grade Class
2014-2015)

Age: 9

1. What is your favorite subject to learn about in school?

science

2. Do you like to read? (circle one answer)

Yes

☒ No

3. Do you like to write? (circle one answer)

☒ Yes

No

4. What does the word "perspective" mean to you?

point
of view

Figure 21.1. First page of Oxford Reading Survey Sample answered by Student C from Grade 4 in Della Davidson Elementary School. Student C answered the Reading Survey on a different day than the Writing Survey.

5. What does the word "multicultural" mean to you? many

cultures

6. What was one thing that you remember learning about the children in the Kenya?

They have money but something different

7. What are 3 things that you think children in Kenya do differently from you?

like reading language constructors

8. What are three things that you think children in Kenya do the same as you?

like writing active school

9. What did you like the most about reading a story about children in Kenya? I like the language learning

Figure 21.2. Second page of Oxford Reading Survey Sample answered by Student C from Grade 4 in Della Davidson Elementary School. Similar compare and contrast questions can be found in both Reading and Writing Surveys that apply to what culture the students were learning about.

10. What did you like the least about reading a story with children in Kenya? *That it was a book*

11. When learning about children from other countries, which was your favorite way? (circle one answer)

Creating a story with children from a different country

Reading a story about children from a different country

Both

12. When learning about children from other countries, which way did you learn the most from? (circle one answer)

Creating a story with children from a different country

Reading a story about children from a different country

Both

13. Are you interested in learning more about children your age in other countries? (circle one answer)

Yes

No

Figure 21.3. Third page of Oxford Reading Survey Sample answered by Student C from Grade 4 in Della Davidson Elementary School. Student C's response to question 10 shows a negative response from learning about a different culture through informative reading.

14. Do you agree or disagree with the following sentence: (circle one answer for each statement)

I think that children in other countries are different from me.	Strongly Disagree	Disagree	Agree	Strongly Agree
I know a lot about different cultures.	Strongly Disagree	Disagree	Agree	Strongly Agree
I liked reading a story about children that were from a different country.	Strongly Disagree	Disagree	Agree	Strongly Agree

Figure 21.4. Fourth page of Oxford Reading Survey Sample answered by Student C from Grade 4 in Della Davidson Elementary School. Student C's answers reflect an understanding that there is more to be known about cultures in the world after learning about two different cultures.

Reading Survey (Uganda)

Age: 15 years old

1. What is your favorite subject to learn about in school?

Art and craft

2. Do you like to read? (circle one answer)

☒ Yes

☐ No

3. Do you like to write? (circle one answer)

☒ Yes

☐ No

4. What does the word "perspective" mean to you?

Particular view

Figure 22.1. First page of Gulu, Uganda Reading Survey Sample answered by Student D from Grade 7 in Sanctuary of Grace Christian Academy. Student D answered the Reading Survey on the same day as the Writing Survey.

5. What does the word "multicultural" mean to you?

Different Culture

6. What was one thing that you remember learning about the children in the Mexico?

they eat apples and as their food.

7. What are 3 things that you think children in Mexico do differently from you?

The step one step per year when their counting years.

8. What are three things that you think children in Mexico do the same as you?

They have a public holiday.

9. What did you like the most about reading a story about children in Mexico?

They learn at school

Figure 22.2. Second page of Gulu, Uganda Reading Survey Sample answered by Student D from Grade 7 in Sanctuary of Grace Christian Academy. For question 7, Student D's response refers to Chichen Itza, the Mayan Temple discussed in Carole P. Roman's book *If You Were Me and Lived in...Mexico* that has 365 steps, and each step represents one day out of the year.

10. What did you like the least about reading a story about children in Mexico?

They play soccer

11. When learning about children from other countries, which was your favorite way? (circle one answer)

Creating a story with children from a different country

Reading a story about children from a different country

Both

12. When learning about children from other countries, which way did you learn the most from? (circle one answer)

Creating a story with children from a different country

Reading a story about children from a different country

Both

13. Are you interested in learning more about children your age in other countries? (circle one answer)

Yes

No

Figure 22.3. Third page of Gulu, Uganda Reading Survey Sample answered by Student D from Grade 7 in Sanctuary of Grace Christian Academy. Question 13 shows that Student D wanted to continue learning about children of the same age in different countries.

14. Do you agree or disagree with the following sentence: (circle one answer for each statement)

I think that children in other countries are different from me.	Strongly Disagree	Disagree	Agree	Strongly Agree
I know a lot about different cultures.	Strongly Disagree	Disagree	Agree	Strongly Agree
I liked reading a story about children that were from a different country.	Strongly Disagree	Disagree	Agree	Strongly Agree

Figure 22.4. Fourth page of Gulu, Uganda Reading Survey Sample answered by Student D from Grade 7 in Sanctuary of Grace Christian Academy. Student D's answers reflect an understanding that there is more to be known about cultures in the world after learning about two different cultures.

Survey Responses:

DAY 1

Writing Survey Responses (Della Davidson School in Oxford/Ms. Gardner's Grade 4 Class 2014-2015)

9 year olds: 12

10 year olds: 6

Unknown age (didn't fill out): 1

(Total Students: 19)

1. Pizza/mac and cheese/Chine[se]/Mexicans; My favorite food is hamburgers; pasta; sushi; pizza; fried chicken; deer meat; mac and cheese; crab legs; My favorite food is pasta; chocolate; steak and hamburgers; gatorade blue frost; grapes; bake bean[s] and sweets and fried chicken; steak, shrimp; pizza; chocolate, cornbread; chicken

2. Lions, snakes, cracked China dolls, or just pla[in] China dolls; My biggest fear is tornadoes; dark; Dora and bloody Mary; that one day zo[m]bie apocal[y]pse might come; mean teachers; dolls and school, more dolls than school; bl[oo]dy Mairey; dark; getting hurt by a shark; ghosts; nothing; being by myself, Freddy Krueger, and demons, spiders, bugs, and scary movies; Anabell; bears and lions and snakes and anything that can eat me; snakes; scary movies; snakes; light[n]ing

3. Pupp[ies]/sing/Mom/Dad/Bbrother; Playing baseball makes me happy; Playing sports with my friends; puppies; playing video games; puppies; going huntin[g]; seeing the movie the Chuky; video games; When I get to play with me dogs and family; impressing my family; going hunting, playing baseball, seeing my [w]hole family, getting new things, candy; playing with my friends; hunting; seeing my family happy and get[t]ing ever[y] thing I want o[r] any horse or my favorite animals or riding my favorit[e] horse; art; rainbow and cupcakes; music, dance; cats and dogs

4. No: 15; Yes: 4 (In United States-Wisconsin, Flowood, Tennessee; Abroad-Italy)

5. No: 12; I don't know: 1; Yes: 6 (India, Scotland, Israel)

6. Unanswered: 1; No: 3; Yes: 15 (Mexico, Italy, and the remaining places were inside United States)

7. Unanswered: 1; Your point of view; It means the way you see something; different; I think that it mean[s] like a view; personal; no; point of view; you['re] own thoughts; It means good; conflict; point of view; point of view; point of view; The way I think of the things I think; It is a land p[ro]tected; I don't know; Good; don't know

8. Unanswered: 1; don't know; a cultures getting along; many cultures put together; There are many cultures in one place; The way cultures get along; It means a lot of cultures put together to make on[e] culture; different cultures are in one place; different cultures and different languages;

many cultures; Lots of different people in one culture; all different combined cultures; live in harmony; no; cultural; nothing; different cultures; It means the way you are the same with other cultures; cultures combined

9. Unanswered: 1; They have Cobras, just like the one in the story; They live in huts; I don't know; We never did; They don't have tablets and stuff we have in Oxford; That the[ir] school is s[h]aped L; They don't date they get married; What they eat; The[ir] houses are made out of mud and sticks; They do a dance called bwola; Wild animals: Leopards hares bats cobra; I remember popcorn reading game; I learned that the traditional dance is the Bwola; Don't know?; They make the[ir] houses out of stone and grass; They call soccer football; play futbol; Some don't wear shoes, don't have electronics

10. Unanswered: 1; talk different, have different houses; don't have pets that we have; dress, eat, talk; hunt and fish; They talk differently than me, play game different, they have different houses; talk, dance, play on electronics; They speak a different language, there houses are made with grass, sticks, and mud, they are called by their family name first; play outside more, read more, have pet snakes; eat different foods, different houses, speak different languages; They do a special dance, call soccer football, and call a scooter bota bota; they eat different things, and they also use different words for things, and they also speak a different language; eat different things and different wildlife; Don't date, some of them don't wear shoes, a bigger school; eat different; Live in mud stick house, drink different soda, call soccer football; what they say, what they eat, the[ir] classroom; talk, eat, learn; They different foods, they speak different, and act different; They use their last name first, they do not choose who they marry, they eat outdoors;

11. Unanswered: 1; They go to school, they have classrooms like us, they speak some English; They go to school; Breathe; Walk, talk, school; Play sports, build house, eat cool food; Same work; Play like me, speak English, eat like me sometimes; Have hospitals; Study the same way, they play soccer, they go to school; Play, go to school, learn; Same games, bikes, eat; Play, read, have fun; They eat the same kind of fruit, they play soccer, they eat beans like us; Eat, read, learn; Play soccer, go to school, read like me; Eat, drink; Food, activities, drink; Ride bikes, ride cars, walk

12. Unanswered: 1; They have different things to write about; they live so far away; I don't know; I like the characters; I get to learn new stories; Adding the characters; That it was over sea ordeal; We are in different places; Everything; That we are thinking the same; The children from Uganda are very creative; Because they are very creative; Jealousy story; They wrote cool stuff on paper; I thought it was great; Love; I like how we could combine ideas; I liked how they started the story

13. Unanswered: 1; How some people in our class went crazy; I liked everything; None; Nothing; Seeing them eat gross stuff; Nothing it was fantastic; Other people will want to go before you; Nothing at all; Nothing; Nothing; Nothing; That we did not get to meet them; Nothing; Not knowing what like who they are; They get to do the end; I don't know; Nothing; We don't know what they are going to say

14. Unanswered: 1; Yes: 18; No: 0

15. Unanswered A,B, and C: 1; A) Strongly Disagree: 5% (1/18), Disagree: 17% (3/18), Agree: 56% (10/18), Strongly Agree: 22% (4/18); B) Strongly Disagree: 28% (5/18), Disagree: 38% (7/18), Agree: 17% (3/18), Strongly Agree: 17% (3/18); C) Strongly Disagree: 5% (1/18), Disagree: 0% (0/18), Agree: 28% (5/18), Strongly Agree: 67% (12/18)

DAY 2

Reading Survey Responses (Della Davidson School in Oxford/Ms. Gardner's Grade 4 Class 2014-2015)

9 year olds:16

10 year olds: 6

(Total Students: 22)

1. My favorite subject is math; I like to learn about reading; math, language, reading; reading; math; math; math; reading; math; reading; reading; science; language art; It is math; math and writing; math; math; science; art or language; math; reading; language

2. Yes: 17; No: 5

3. Yes: 14; No: 8

4. Point of view; I don't know; Protecting; My own point of view; I don't know; I don't understand; It means the way you see something; Point of view; My point of view; I think is visionary; To respect; Perspective means "point of view" to me; What I think; Responsible; Careful; Get a good perspective; It means to save; Cost too much; I don't know; I don't know; Respect; Point of view

5. Unanswered: 3; A lot of cultures made into one culture; 2 or more cultures; Don't know; I don't know; many cultures in one place; I don't know; different countries; 2 cultures getting along; multicultural means more than one culture to me; Some type of culture; Speak different languages; Bunch of cultures; It means they way cultures are a like; Use different word from others; Different speak; Many cultures; Different cultures coming together; I don't know; lots of different cultures

6. They have lots of animals; Their dad is called baba; Football is soccer; They have shell not money dollars; They live in houses made out of mud; They call money chilly; They have a school; They use different money; Their name's are backward; They like different food; I learned that they have call their parents mzai and baba; They say different words; They call their mom Zaza and their dad Baba; Go to school; About cricket; They live in huts; They have different foods; They call there parents different names; They have money but something different; They call there parents different names Baba and Mazzi; They say different words; They call dads Baba

7. Unanswered: 1; They eat a lot of chili, they are A; Names, climate, shelter; Talk, eat, think;

They call things different from us, they eat different, they make their own toys; Soccer=football, mud houses; I don't know; talk, buy; Different languages, different toys, different food; Look, think, dress; Learn, activities, sports; They have very different names; Eat different; Have different culture; Notebooks, money, book; Call Jesus Messiah, call baseball cricket, eat different stuff; They eat different foods, they dress different, and look different; Food, talk, see; Talk, call their parents, food; Like reading, language, constructors; Foods, toys, and year times; School; Eat different, call things different, do different things in school

8. Unanswered: 2; They have big cities and small towns; They play, they eat, they have school; Learn, activities, sports; Play, go to school, make things; Build, soccer, school; Play things; Learn, play; Write, eat; Go to school, eat food, have parents; Play, learn, live, talk; Sleep, breathe, family; Line writing, active, school; Spell, learn, draw; They play sports, go to school, and like to be outside; Act; Food, time, school; Eat, drink, have fun; Sports, schools, learn math and language; Go to school; Live in houses, sports, schools

9. Unanswered: 3; I liked learning their culture the most; That it had interesting facts; I don't know; I liked it; How they live; They use different money; How they say the words; We got to learn about them; Learn about them; Everything; I like the language learning; Don't know; I liked reading about the national park; Learning new things; It was nice; Everything; I liked it because we got to listen about their lifestyles; Money is different; Everything

10. Unanswered: 3; I liked it all; Nothing; I don't know; How they call their parents different names; Nothing; Nothing; It is in a different country so we don't know and don't really understand; Nothing; Nothing; Nothing; That it was a book; How different they are from us; There isn't anything; Why they have confusing words to say; Nothing; Nothing; Nothing; How the books look; Nothing

11. Unanswered: 4; Creating a story with children from a different country: 4; Reading a story about children from a different country: 1; Both: 13

12. Unanswered: 4; Creating a story with children from a different country: 6; Reading a story about children from a different country: 3; Both: 9

13. Unanswered: 4; Yes: 18; No: 0

14. Unanswered A, B, and C: 4; A) Strongly Disagree: 11% (2/18), Disagree: 5% (1/18), Agree: 67% (12/18), Strongly Agree: 17% (3/18); B) Strongly Disagree: 17% (3/18), Disagree: 50% (9/18), Agree: 28% (5/18), Strongly Agree: 5% (1/18); C) Strongly Disagree: 0% (0/18), Disagree: 5% (1/18), Agree: 22% (4/18), Strongly Agree: 73% (13/18)

Writing Survey Responses (Sanctuary of Grace Christian Academy in Gulu, Uganda/P7 Class 2014-2015)

13 years olds: 4

14 year olds: 7

15 year olds: 3

Unknown age (didn't fill out): 1

(Total Students: 15)

1. My favorite food is fish; Fresh meat; My favorite food it meat; My favorite food is beans and rice; My favorite food is fish; Eggs is my favorite food; Rice and fresh fish; Beans and rice; I like eggs; Meat; My favorite food is vegetables; Meat; Meat; My favorite food is chicken; My favorite food is eggs

2. My biggest fear is snake; I fear getting wet; My biggest fear are wild animals; My biggest fear is ocean; My biggest fear is the dog; Oceans are my biggest fear; My biggest fear is a caterpillar; Fear of lion; I fear God; I fear dog; My biggest fear is snake; Snakes; Dogs; My biggest fear is when someone is rude; My biggest fear jumping from tall tree

3. Funny games make me happy; When I am praying God; Playing football makes me happy; What makes me happy is when a person likes making fun; What makes me happy is playing football; Playing cloud makes me happy; Playing baseball; Funny can make me happy; Praying and dancing in the church; Making funny things will makes me happy (e.g. football and athletes); What makes me happy is smiling with others; Funny things makes you happy; Playing football; Reading stories; Sharing stories makes me happy

4. Unanswered: 4; I don't know; I don't know; Is how people gives support to the players; Means to view points; I don't know; I don't know; I don't know; Perspective means doing funny things; Perspective means a view point; I don't know; I don't know

5. Unanswered: 6; I don't know; I also don't know; Is how a farmer multiply his farm; Involving adversity of cultures; Doing cultural practice that is not needed; Many culture; Are culture that are all most same to the real; The multiplication of you culture; It is how your culture behaves

Questions 6-8 eliminated in order for questions 9-15 to be the same for both classrooms.

Questions 1-5 were answered at a different time then questions 9-15 to avoid confusion (see page 46).

9. Unanswered: 1; The children plays game; They grow crops; They speak different languages; They like studying; They learn in school; How they like playing/ going to school; Some are on the streets; They learn a subject like us; They have education; They study like us; They have education like us; They like eating cakes; They like playing games; They worship one God which is the father, the son, and the Holy Spirit

10. Unanswered: 1; They study in different way, they also eat different food, the children plays different games; They play different games, their football games is differences, they stay in cold place; We speak Luo while they speak different language, some of their games are different from ours, the way they dance and sing song are different from our; Their culture, their dance, their language; Most of them are Christians; They sleep differently of us, here we find it cold when in United States is cold, they stay in a fantastic country; How way they speak, they language know are different with us, they likes most; Their English is different from ours, their style of dressing,

their culture is different from ours; They speak one language, they grow faster, they are very funny; They have difference type of schooling, they don't learn other language; They speak fluent English, they are white than us, they play soccer while us football; Some of them are orphans like in Uganda, both are poor, both have poor parents; Play football, they like playing baseball most, we like playing football most; They dance differently, they do not speak traditional language, they have different language

11. They study at school, they like story; They all play soccer, They enjoy soccer as we enjoy football; We all play same games like baseball, we all studies in the same ways, we all love ourself; Both us and they go to school, both us and they are interesting to see each other; Obeying God, studying, both like games; They play indoor games; We both play soccer, baseball, etc., we all go for education, we all eat the same food; They dig, they grazes cattle, they go for a tour; They all know the word of God, they all respect one another, they all also pray to true God; They grow crops, they have education, they have one president; They study, they play the same game, they also speak English; They go through education, they have cultures like us, they are God fearing like us, they have funny game like us; They all play football, they all study, they can write stories like us; Play football, play baseball, play volleyball; They both learn, they both play, they both pray

12. Unanswered: 1; I like that it makes a story better; They also create story like us; Creating a story with them makes us to know each other; I learn that I should share things; Making friends with children in the United States; To add more knowledge on it; It created friendship amongst we the children; They also talk funny thing like us; You practice spelling together; It is funny; It created great relationship/ friendship among people; We are all created by God; Playing the same games; I like fun

13. Unanswered: 4; It makes the story to be understood; Makes us freely communicate through letters; Should be friends; It help to relax your time; What the stories tell us/ teach us; It will not let know each other; Laughing at one another views; We don't see ourselves face to face; The story will not be back or replied to us; The games in USA; We are all friends; The are too far

14. Yes: 15; No: 0

15. Unanswered A and C: 1; A) Strongly Disagree: 50% (7/14), Disagree: 14% (2/14), Agree: 22% (3/14), Strongly Agree: 14% (2/14); B) Strongly Disagree: 33% (5/15), Disagree: 47% (7/15), Agree: 13% (2/15), Strongly Agree: 7% (1/15); C) Strongly Disagree: 7% (1/14), Disagree: 0% (0/14), Agree: 36% (5/14), Strongly Agree: 57% (8/14)

Reading Survey Responses (Sanctuary of Grace Christian Academy in Gulu, Uganda/P7 Class 2014-2015)

13 years olds: 4

14 year olds: 6

15 year olds: 3

Unknown age (didn't fill out): 2

(Total Students: 15)

1. My favorite subject is English; Science and mathematic; Math; Heritage (social study); My favorite subject is science; English; Art and craft; Social studies; Social study/ Heritage; Mathematics; My favorite subject is social studies/ heritage; Bible truth; English; My favorite subject to learn about in school is Mathematics; English is my favorite subject to learn at school

2. Yes: 15; No: 0

3. Yes: 15; No: 0

4. Unanswered: 1; It means point of view; It means particular view; Means particular view; Particular views; Perspective means ability to think about a particular view; Particular view; Perspective means particular view/ point of view; Doing particular view or point; Perspective mean particular view; Perspective means particular view/ view point; Particular view; Means particular view; I don't know; Point of view

5. Unanswered: 2; It means different type of cultural; Different type of culture living together; Means diverse culture; Different culture living in the same area; Multicultural mean people from different culture; Different culture; Means difference culture; Multicultural mean different culture; Multicultural means diverse culture; Different types of culture; Means different types of culture living together; Means divers[e] culture; Difference culture in a d[i]vision/decision

6. Unanswered: 2; They called their mother mama; They called parents papa and mama; They have different names like N[ichol]s; They called their mother "mama" and father papa; They eat apples as their food; They play with doll; They watch football; They have hol[i]days; They are good at funny; They like to play football; They love one another; They play football; How they called father Baba, mother Mama

7. Unanswered: 2; Their language, their culture, their studies; They eat different type of food, they call their mother and mama and baba; They called their parents papa and mama; They eat different food, they speak different language, they have different culture; Their studying is different, their culture also different, the foods they eat; The step one step per year when the[y're] counting years¹; They speak different language, they call football that soccer, they have different name like [A]ndrew; They called their money differently from ours, their culture are different from ours, they speak different language; Their language is different, their studies are different, their games are different; They play different games like us, they have different colour like unlike us, they have different buildings and houses; Different in colour, different culture, different food; They speak different languages, they take different type of meal; I don't know their language and they don't know our language

8. Both are God fearing; They learn, they like soccer; They eat fruits, they learn, they play; We

¹ Referring to Chichen Itza, the Mayan Temple discussed in Carole P. Roman's book *If You Were Me and Lived in...Mexico* that has 365 steps, and each step represents one day out of the year

all eat food, we all play, we all keep cattle; They study at school, they have holidays, they play football; We are all God's made; They have a public holiday; They all eat food, they all go to school, they all share with one another; Both called father baba, both called mother mama, both goes to school; They play football, they like reading stories, they like learning; They eat food, they respect their parents, they go to school for studies; They all play football, they all [have] parents accept few who are orphan, they have poor parents; They play football, they play with toys; We all play football, we all learn at school, we all have public holiday; Eat the same food/fruit, play soccer, all learn at school

9. Unanswered: 3; How they built; They has good name; Knowing [the] new names of people in Mexico; I like the steps; They learn at school; It makes me to know more abo[ut] their culture; They love God most; Reading their stories has a lot of teaching by getting you to know their culture; The game they play I love it most; We should work together; They have good words to write in the story; About their language

10. Unanswered: 4; Their market; They are funny; They ha[d] high st[e]ps; Because it not cr[e]ate friendship among we the children; The foods they eat; They play soccer; It makes us not perform better in letter writing; They like story; They are very far from us; Share knowledge with other people; To add more knowledge on us

11. Unanswered: 1; Creating a story with children from a different country: 1; Reading a story about children from a different country: 2; Both: 11

12. Unanswered: 1; Creating a story with children from a different country: 2; Reading a story about children from a different country: 4; Both: 8

13. Yes: 14; No: 1

14. Unanswered A and C: 1; A) Strongly Disagree: 50% (7/14), Disagree: 14% (2/14), Agree: 22% (3/14), Strongly Agree: 14% (2/14); B) Strongly Disagree: 40% (6/15), Disagree: 40% (6/15), Agree: 20% (3/15), Strongly Agree: 0% (0/15); C) Strongly Disagree: 0% (0/14), Disagree: 0% (0/14), Agree: 29% (4/14), Strongly Agree: 71% (10/14)

Conclusion

“Diversity: the art of thinking independently together.” –Malcom Forbes

“It entertains, it informs, it instructs...If you look at these stories carefully, you will find they support and reinforce the basic tenets of the culture. The storytellers worked out what is right and what is wrong, what is courageous and what is cowardly, and they translate this into stories. We can learn much about a culture by learning its stories.” - Chinua Achebe

The main idea behind this experiment was to determine which method, interactive writing or informative reading, could be more successful in teaching the first step towards intercultural competence. The outcome of the more prominent method would create an impacting educational and cultural experience for a student. Looking back at both surveys, I believe that the interactive writing activity “OneWorld Stories” had the most impact on students. After completing the “OneWorld Stories” activity, there was a higher response in interest from students to learn more about different cultures from students. In both classrooms, 100 percent of answered responses were “yes” to on the Writing Survey for being interested in learning more about children of the same age in other countries. In the classroom, students responded to the interactive writing activity with a more positive attitude and increase of enthusiasm towards what they were learning. This proves the importance of actively engaging students with other cultures in order for them to learn intercultural competence. In addition, the beauty behind “OneWorld Stories” is that it demonstrates the benefits of cultural diversity: students thinking independently together. If this paper has accomplished its goal, it will be a beginning point for educators to learn and understand about the importance and benefits of gaining intercultural competence, and to provide a method for effectively teaching intercultural competence within the classroom.

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